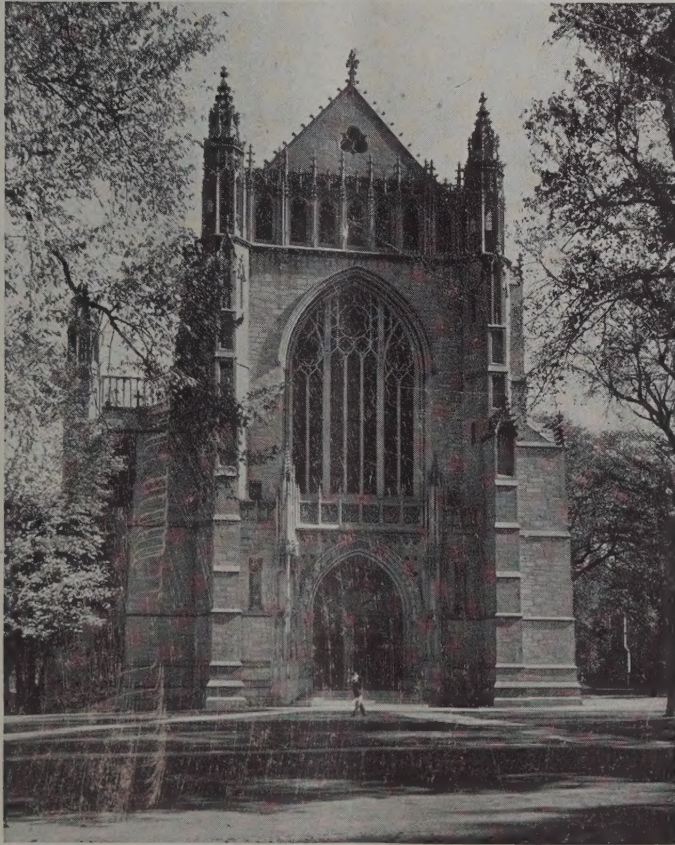


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Vol 15
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Chapel, Princeton University

Ewing Galloway

"THE INDISPENSABLE ELEMENT IN EDUCATION IS RELIGION"

September, 1938

Public School
Religion
Berkeley, Calif.



Harold M. Lambert

Riveters

By GRACE NOLL CROWELL

RIVETERS of steel, riveters of girders lifting
 Dark on the sky, responsive to a dream;
 We watch you in amazement, see the shifting
 Of thundering tools, see lightnings flash and gleam
 Beneath your guiding fingers; see the power
 Of steel itself, ripped through the earth's harsh sod
 And raised to glory in this shining hour
 When strong men link creating hands with God.

Great builders of the high and mighty places,
 Rearing a structure, startling as a cry,
 Lace-like and beautiful your hand-work traces
 A strange dark splendor on the azure sky.
 Fearless you deal with fire and dizzy height
 That men may climb still farther into light.



Lugano, in Southern Switzerland

H. Ruedi

"THE YEAR IN BEAUTY FLOWS"

Official Publication of
THE INTERNATIONAL COUNCIL
of RELIGIOUS EDUCATION

Which represents forty-one Prot-
estant denominations and thirty
state councils in North America
cooperating in Christian educa-
tion.



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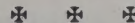


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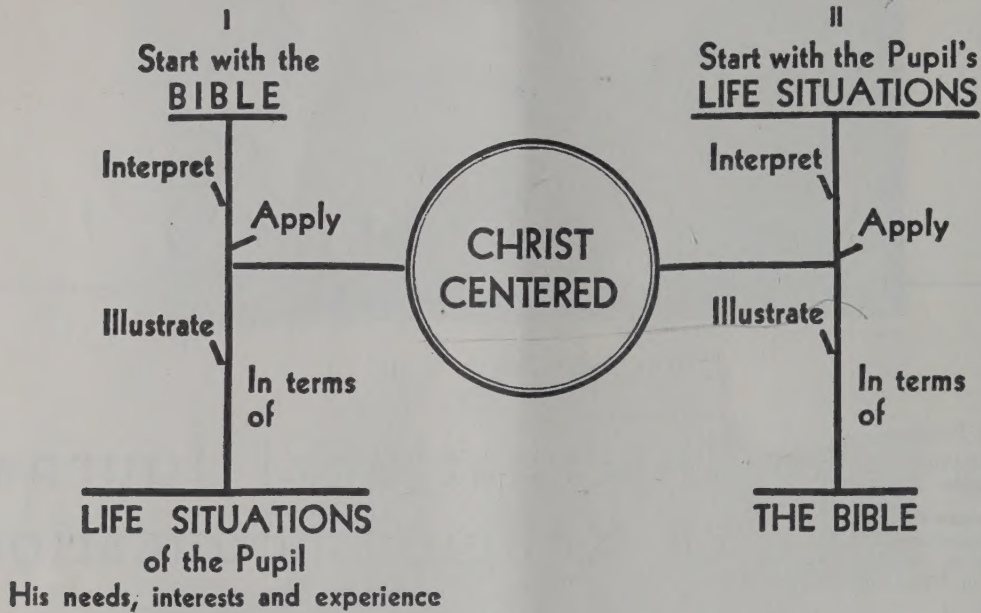
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Contents of previous issues of the *International Journal of Religious Education* are given in
the Education Index in your public library.

Two Ways of Teaching



This is the approach commonly used in the
International Uniform Lessons

This is the method commonly used in the
Group and Closely Graded Lessons

Wise Teachers Use Both Methods

It will be seen at once that these are not two procedures so much as a reversal of the same procedure. A wise teacher will use both, for he knows it is not enough to awaken thought and kindle curiosity. There must be some content for thought to work on and some knowledge of facts to warrant further inquiry.

The Bible is not lacking in any of our material. Its content seems to be more centralized in the International Uniform type of lesson where a definite passage of scripture is expounded but always with a view to its application to life. In the Group and Closely Graded type of lessons it frequently happens that a life situation or interest or need

of the pupil is the starting point, but the lesson never fails to relate this life situation to the truth of the Bible.

In fact all our lesson material, whether it be of one type or another, is saturated with Christian principles of thought and conduct. So it is correct to say it is *Christ-centered* in the most vital meaning of the phrase, for the main objective of all religious teaching is to help children, young people and adults in the formation of Christian attitudes, the development of Christian character and the achievement of genuine Christian experience.

LUCIUS H. BUGBEE, Editor

Teaching Material
which is
BIBLE CENTERED LIFE CENTERED CHRIST CENTERED
SAMPLES AND DESCRIPTIVE MATERIAL ON REQUEST

THE METHODIST BOOK CONCERN

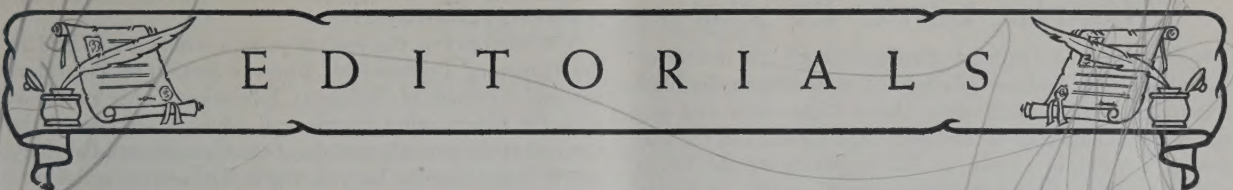
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EDITORIALS

The Journal This Month— And This Year

WITH this issue, the *International Journal* enters its fifteenth year of service. When it was first published in 1924 it took over and entered into the inheritance of the good will, subscription list, and field of service of the *Church School*, with its five years of notable service. Thus this coming year is the twentieth for an interdenominational magazine for leaders in Christian education.

The place of first importance this month is given to plans for Religious Education Week and to the forward look in the program of the local church for the coming year. An article on planning Religious Education Week has been prepared especially for pastors, by one who has done that of which he writes. The service for the consecration of teachers in connection with the observance of the communion is one that was used last year. The play would be an addition to the program of Religious Education Week in any church or community; it was effectively presented at the Columbus Convention; it reinforces through the dramatic appeal the value and meaning of Christian education in the church and community. Articles on planning a year's program for intermediates and on a special way of developing leaders are also included.

The devotional articles have been a strong feature in the *Journal* since the beginning. In this issue Dr. Allan Knight Chalmers begins a series of brief prayer meditations for the particular use of leaders and teachers in Christian education. One is suggested for use each Sunday.

A series of symposiums on problems in Christian education begins this month. These will deal with everyday practical problems faced by all our readers. Others will appear from time to time.

An article on "Religious Education Through the Family," by Professor P. H. Vieth, to appear in the October issue, will be the first of a series of practical articles on religion in the home.

Beginning with this number the *Journal* will publish a series of special articles dealing with the matter of personal relationships of teachers and leaders with their pupils and other growing persons. These will continue for five issues and have been prepared by some of the outstanding specialists in this field of personal relations. A full explanation of the series appears on another page.

With this issue, we inaugurate the plan of having a special page dealing with the problems of superintendents, pastors, directors, and others who are engaged in the problem of administration. The first set of such problems appears in this issue. Others will be dealt with from month to month.

In this number our readers meet three new persons in the preparation of worship programs, namely, Mrs. Ward, Miss White, and Miss Longenecker. The fourth writer, Mrs. Goldey, has continued her work from part of last year.

A Great Convention

THE International Convention on Christian Education held at Columbus, Ohio, June 28—July 3, is over. Readers of the *Journal* heard much about it in advance. Many of them attended. They will hear much about it and its lasting and significant results in the future. An important article summing up the pertinent results will appear in the October issue. In the meantime readers will be glad to know that it was a significant and—we use the word advisedly—great Convention.

The Convention was a cross-section of the cosmopolitan life of North America. It was interracial, inter-class, and international. People came in pullmans, autos, flivvers, and by what the *Convention Daily* called "the importunate thumb." It registered two thousand regular delegates with a thousand or more short-term delegates and single admissions.

The Convention had an array of exhibits and visual aids far beyond anything previously assembled.

The Convention projected a constructive program of social education and action, and through its conferences and exhibits on six major social problems tied up the educational method and the social order in a sane and lasting union.

The Convention brought youth into the picture in a significant way through the Christian Youth Council of North America. It emphasized, through modern educational devices, the newest there is in the age-group programs.

The Convention had an unusual and impressive world outreach. It enlisted the whole-hearted cooperation of other inter-church agencies than the International Council.

The delegates pledged over fourteen thousand dollars to this year's budget of the International Council.

And—every reader of the *Journal* can secure a full report, a report that any worker will find an invaluable working document for his own program. This is now in preparation. It will be ready about the end of September and will sell for \$1.10.

Thank You, Readers!

IN THE July number of the *Journal* the editors asked the readers the personal question "Who Are You?" and requested them to fill in a questionnaire in that number giving information about themselves. This information was requested for the sake of the general editorial and advertising program of the *Journal*.

We want to take this opportunity of thanking the hundreds of persons who generously acceded to this request. The replies have been coming in by every mail since the first of July. The returns are now being compiled into a comprehensive report that will be very valuable in developing the future policy of the *Journal*.

Other readers will find this questionnaire in the July number, pages 19 and 20. Replies can still be of service to the editors of the *Journal*. Thank you!

Micawber Carries the Flag

ON A CERTAIN Thursday evening recently, the writer of these lines had the privilege of attending in the local community a play based upon *David Copperfield* and put on by the junior class of the local high school. On the following Sunday in church at the beginning of the 11:00 o'clock worship service, the processional started in a side door to the auditorium. At the front of the line carrying the flag, was that incomparable character known as Micawber, still making you wonder if something would turn up. A junior boy, who had been a personal friend for ten years or so, had taken that part in the school play and now, as an active young leader in his own church, he marched at the head of the processional up the aisle and into the chancel. A few feet behind came Peggotty, a junior girl whose personality and alto voice had no doubt led to her being chosen for the rather difficult part of the large-hearted and motherly Peggotty. Thus, as the processional went up the aisle, one character after another stepped out of Dickens and joined our choir, much to the thrill of one worshipper at least.

That processional became that day a symbol of the intellectual and spiritual unity that already underlies the work of the church, the home, the school, and all other agencies of the community. The parents who sat in the theater on Thursday and in the church on Sunday, the people there who had loved Charles Dickens and caught something of his interpretation of life, the teachers and other school officers who shared both in the interests of the home and the work of the church as well as in that of their school, were also parts of this spiritual unity. The same voices that got hold of the immortal lines of Dickens and flung them capably out over that audience on Thursday were lifted in the great hymns of the church on Sunday morning.

We shall be concerned with many problems in the years to come that have to do with external and organizational relationships among community agencies, and that will be well. We must at the same time be constantly concerned with the spiritual unity in cultural ideals, in purposes for living, and in Christian principles that, across all organizational lines, we share with our fellow men. For, it is when these principles of living become thus a possession of daily thought that they are on their way to possess the world.

The Director of Religious Education

THE LOCAL CHURCH director of religious education has been for many years an important factor in the Christian education movement. Well-trained, usually with a theological education and special training in religious education as a background, and devoting full or major time to the educational program of one church, these men and women have done effective pioneer work. They constitute one of the newer professions in Christian education and in religious work in general. They have had their own problems of adjustment in the work of the church. The depression hit them severely, more so, perhaps, than some older and more established fields of service. They have been ready to undertake new types of work, to test out experimental procedures and materials, and to venture outside the beaten path: The profession is now becoming stabilized and its leaders are

laying plans for its development as an important part of professional Christian service.

The interests of the profession as a whole are lodged in the Directors' Professional Advisory Section of the International Council of Religious Education. This functions with the fifteen other professional advisory sections of the Council at the annual meetings of the Council each February and in many interim lines of work. The section provides a professional association for those professionally concerned with the educational work of the local church and encourages fellowship and study of common problems within local groups. Its February program is planned to meet the needs of directors of religious education as well as to contribute to the ongoing task of the Council. Membership is open to trained professional workers in local churches whose major responsibility is in the educational field. Members who meet these specifications are open to membership whether able to attend the February meetings or not; all such should associate themselves with their fellow workers in this way. Miss Lillian Dilts, First Congregational Church, Toledo, Ohio, secretary of the Section, will be glad to correspond with prospective members.

A study of the profession has just been completed by the Bureau of Research of the Council. An article summing up the results of the study will appear in our October number.

In planning this issue, particularly in materials on Religious Education Week and the year's program of the local church, the editors have had the helpful cooperation and advice of this Directors' Professional Advisory Section.

Hands!

A Labor Day Message

*We are the hands of labor.
We seize the axe, and the forests fall.
We take up the pick, and the mountains open.
We run the soil of all lands through our fingers,
and the world is fed.
We dig the coal, and men are warmed.
We wrench the ore from the heart of its Mother
Earth, and a new civilization is born.
Our light and skilful touch makes and uses the
most delicate instruments of men.
We move the chisel through the marble; we bring
the brush to the empty canvas; we pose the pen
above the unmarked page; and ageless Beauty is
released.
We clench in hate against oppressors; we open
to soothe; we spread wide to plead; we point the
way to a better world.
We lie idly in the market places of the world,
crying out only for a chance to labor—and for justice.
For, when God needed a link between his unfinished
world and the brain that could dream of its
completion, he created us—hands.
We express the fellowship of all men with him
who said, "My Father worketh hitherto—and I
work."
We are the hands of labor.*

—P. R. H.

Meditations

By ALLAN KNIGHT CHALMERS

DR. CHALMERS has been pastor of the Broadway Tabernacle Church (Congregational) of New York City since 1930, when he succeeded Dr. Charles E. Jefferson. Although comparatively young, he is one of the leading ministers of our day and is widely known throughout the country through his sermons, lectures, and radio addresses. He has a distinguished war record but an even more distinguished record in his fight for peace, and is a leader among the ministers who have dedicated themselves to the "Covenant of Peace." He is also known for his active service on the Scottsboro Defense Committee. His books, *THE COMMONPLACE PRODIGAL* and *GIVE ME ANOTHER CHANCE* have received enthusiastic attention.

As a part of his service to his own church, Dr. Chalmers has regularly prepared meditations for the use of his people, which have appeared in the church bulletin, and which have received considerable attention beyond the bounds of his own congregation. He has agreed to contribute during the present year a series of meditations for the *INTERNATIONAL JOURNAL*. It is our thought that these may be used by our readers, one each Sunday morning, as a preparation for their church school work. Many will wish to continue their use during the week in personal meditation.

I How shall we enter into the presence of the Almighty?
How shall we bow before the God of Life?

Shall we come into his presence on careless feet? Shall we acknowledge him only with a gesture of our bodies?

He hath shown thee, O man, what is good. And what doth God require of thee?

To do justly—

To love kindness—

To walk in quiet fellowship with God.

Be still and know that he is thy life and the length of thy days.

* * *

How shall we come before these whom we would lead in their worship and study this Sunday?

Shall we dash in, breathless, at the last moment,

With our minds full of the events of last evening and

The coming happenings of this day, or

Shall we enter our school of religion with

That patience and poise,

Interest and tact,

Sympathy and understanding,

Which were ever present in our Master, the Great Teacher,

Who took little children into his arms and blessed them
When his disciples would have turned them away.

God, our Father,

May we by what we say,

And even more by what we do,

Show these whom we would lead to follow thee what it means

To do justly—

To love kindness—

To walk in quiet fellowship with God—

To be still and know that God is our life and the length of our days.

II "Our Father"

How round and full the sound! Like the far off hollow echoing voice of a distant priest in an empty cathedral, the sound sets up mixed emotions in our minds.

There is a quality of dignity about the words—Our Father—

Whether they be said by maturity, vigorous youth, or by lisping childhood.

No area of exclusion. No one unclaimed as brother. Nothing outside the circle of concern—*Our Father*.

We would teach, both by word and by example,

Those who come to us for knowledge of thy Way of Life,
Not *Mine* but *Our*—This is *Our Father's World*.

Forgive us for the world our hands have made.

Give us wisdom and understanding

As we strive, with these entrusted to our care,

To build anew.

We are in a world of need—need that is so well known that we forget its urgency. Our religion becomes for us so often a sentiment, a sweet and sickly emotion, a speaking of suave words in soft places. Fierce on the streets the passions of men are blazing. Oozed into the muddy chaos of the world's confusion, the selfish fears of men have dug them.

And we, who have a glorious faith in thee as Father of all mankind, in men as the sons of God revealed and given meaning by the life of Christ, have so often not dared fully to believe that the ideal is possible on this earth. Discouraged men point to rumors of war in Europe. Disheartened men smile a twisted smile when we say, "He hath made of one blood all races and people to dwell on the face of the earth." Bewildered by the immensity of our failures, we hear the common prayer on the lips of multitudes of believers on the earth, "Our Father."

O God, our Father, stir us from our lethargy; inspire us to a faith in the truth; keep us ever on the edge of the yet-to-be.

III "Almighty God,
before whom all hearts are open: . . ."

We gather in this moment as witnesses:

A few may have slipped outside of the knowledge of everyday associates to be here.

For most of us, however,

Someone knows that we are here:

Out of the dwelling places of the city,

Out of the streets and the subways,

Out from the world for a moment we have come—

And our entrance here was noted.

Even those few, who think themselves unknown,

Were by some unknown seen,

Some desperate or casual eye on the street

Marked *their* entrance;

Saw how, with quick or hesitant steps,

You entered. Wondered why.

There is a thrill in that:

Chilling in its responsibility;

Burning in its possibility.

They—the children whom we succor—

They watch us and judge thee.

They cannot help but think of Christ by what we do!

(Continued on page 17)

Children's Failures and Adult Faults

By REGINA WESTCOTT WIEMAN*

SOMETHING is terribly wrong with a child who is not a problem child, in the best sense of the word. Most of us shrink from thinking that a child in our trust is a problem child, for this term has been incorrectly used to classify children who have become delinquent, socially, as a result of social neglect somewhere in their development. These children rightfully should be called "victimized children" not problem ones. When we think of them as problem children then we are likely to make two mistakes of a serious sort in our own work of guidance: (1) We fail to realize that the *normal* growing situation of the child is one where he is in and out of adjustment continuously; into one problem, out of it, and into another before quite out of the former one. (2) We do not appreciate that some of the most serious problems of the child are not those that disturb and upset society at the time, for they can go on in a "smooth" situation. In other words we do not think of the child as being a problem to us unless he is upsetting us or some other person, yet his out-gropings and outreachings and his inner hungers and aspirations make him truly that wonderful thing, a problem child. To the parent and teacher who is sensitive and appreciative of the growth process, the growing child is continuously a problem child. If we do not see him as a problem until he does something which upsets society, we fail in our job of guidance.

EVERY CHILD A PROBLEM CHILD!

Every child has a right, then, to be a problem child in this sense of the term, though many are denied this right. Parents and teachers have two chief ways of withholding this right. One of these is by themselves ignoring, or by obliterating from the experience of the child, most of the established social standards and patterns, even the wisest ones. Thus the child is never stimulative aware that there are many places where his way and society's ways diverge or actually cross; he is never shocked by collisions into realizing that he *must* make creative adjustment between his ways and society's ways. The second process by which adults deprive the child of his right to be a problem is by arbitrarily imposing an adult-selected set of standards and patterns upon the child in such circumstances as force the child to follow the prescribed forms.

Our common way of describing the situation of the first child is to say that he "is left to his own

In a letter accompanying this article Dr. Wieman says, "I want to upset the usual parental and teacher attitude that thinks that everything is all right while things 'are going smoothly' from the point of view of the adult idea of order." She upsets it! Incidentally, like a whip, this article has a "snap" in the last dozen words of the last sentence that no reader should miss.

free will," or that he "is allowed to unfold true to his own sweet nature." This is more accurately expressed by saying that he is left to vegetate. He is denied progressive guidance into the values of his society to which the standards of society point the way. Verne Porter is a case in point. He has just completed his second year out of college and is in trouble on account of lying and stealing. He grew

up in a small city where his people had a social and business status which made others seek his favor, and his family allowed him everything he asked for, smiling and excusing away his "saucy" or "audacious" behavior. They "let him get away with anything," saying "you know how young people are these days." Now that he is among strangers that call taking the property of others by its correct name, stealing, he is in serious trouble but is indignant over "the intolerance and tight-fistedness of the people of this town." He has never made creative adjustment in the matter of private and public property.

Our common way of recognizing the child subject to the second procedure above described is some such exclamation as "What a perfectly brought-up child!" or "That child dares not call his soul his own!" This is more accurately expressed by saying that the self of the child is being suffocated by constant adult molding to set forms. Lily Madison is one of these wax figurines of a girl. She is pale and nervous and always conscious of her obligations of social contact. It took some time to prove to her parents that she was kept worn out trying to live up to the requirements, artificial for her age-level, which the adults responsible for her imposed. Madge Moore conformed as did Lily until she went away to school. Then she tried out in rapid succession all the patterns of the fastest moving set on the campus, lacking background she should have had in adjusting her ways to the ways of society while still a member of her own community.

THREE STEPS IN PROBLEM GUIDANCE

So when we say that a child has a right to be a problem child we mean that he has the right, as a first step in guidance, to come up against the ways of society in such a fashion that he is forced to think constructively about the differences between his ways and society's ways. By society we include here all the major constituencies—family, school, church, neighborhood, commercially set-up institutions, and the many others. If the child is allowed the developmental experience of these behavior-collisions between his



Methodist Prints

Children must face problems constructively.

* Lecturer, author, consulting psychologist, Chicago, Illinois.

ways and the ways of other persons and groups, and if he is provided with guidance *as he indicates that he needs it*, it will not be long before he realizes that a *way* is not just a pet, comfortable habit, nor yet a mean and prissy restraint. He will discover that his way and society's way is always a *way to something*. He can then be led to see that everything that everyone does is his way of getting to something he wants or thinks he wants.

The next step in his guidance is to help him to figure out in those particular behavior-situations where his way collides with society's, what his own way is leading him into and then what society's way would lead him to. When he sees, appropriately to his own age-level, what value and disvalue each of the ways would bring into his life, then he will either choose *the way* that leads to what he thinks is the greater value or he *must* work out a new way that will bring him both values or greater values still.

The last and most important step in guidance is to see to it that, after the child has made his choice of the way-to-most-value in a particular behavior-situation, he gets a deep, convincing taste of whatever values and disvalues are involved in his choice. That is, he must be permitted to enjoy, or to suffer, the consequences of his choice so that he will have experience in seeing where his chosen way actually leads him.

There are times, of course, when the child cannot be permitted to follow his choice, as for instance, when it would bring permanent injury upon himself. Space does not permit a complete analysis of these exceptions, nor of the adaptations of this guidance process to the child too young for use of language and to the youth too mature to deal with directly on many issues; but the principles hold, and this last step needs special emphasis. It is at this point in the treatment process where the average parent and teacher flees in defeat without ever raising any white flag of retreat that might warn the child that his comrade-of-the-way had deserted him. Many parents and teachers will not reserve the necessary time and energy to recognize, that is, to celebrate, the importance of the child's enjoyment of the values his chosen way brings, because these seem trivial in their busy world; they say, "Things are going smoothly, aren't they?" On the other hand, many adults will not allow the child to suffer any disagreeable or harsh consequences of his choice; they rationalize their failure here-into a pseudo-virtue, saying, "I just can't bear to see the dear child suffer; after all, he is young, you know."

USING THESE STEPS WITH WALDO

Waldo Nunn had undisputed first place in creating more disturbance than any other boy in the ninth grade, or in his high school for that matter. He brought lively, unscheduled specimens into science class, had "accidents" almost daily in chemistry when this entered into general science, applied the most smutty associations he had built up to most of the materials that were used in the class-room, ignored his share of responsibilities at home, and generally gave evidence of anti-social attitudes and patterns. It took a little while to convince him that the guidance process was not going to superimpose one more form to those already required, ineffectually, of him, and to prove to him that he dared to trust his guide. Finally, however, we began to hunt out the thing that he really wanted and to examine by a business-like method the way he had chosen to attain it.

As is common at this period, Waldo wanted social status

and attention. In his case this want was excessively aggravated because he felt himself unredeemably homely and he knew that his home was inferior in its appointments to those of most other students. Also he had loafed along in the two grades before and so was afraid to try much in class room lest he fail, thinking it better to fail without trying. After we had explored his way fairly thoroughly, we set out to examine some of the ways which society holds to be acceptable for securing status and attention. In the end we worked out an experiment of trying a combination of these ways. To keep him from being self-conscious over the possibility of being conspicuous through sudden change of tactics, we worked out a plan whereby the experiment would be tried by several small groups, Waldo being given leadership in one of them. The first undertakings were so clear and simple that he could not fail, and his foreknowledge gave him some advantage which he took pains not to lose as the undertakings increased in difficulty.

He had his ups and downs, as must happen in such a situation, but on the whole he developed a new way that had a convincing taste to him. There were frequent periods when, under the form of friendly exchange, the problems he was facing in adjusting his ways and society's ways creatively were analyzed and new plans laid. His sense of belonging to the larger unity gradually became strong and real: he was a regular fellow. We glowed and celebrated when, in an emergency, he was selected to convey five thousand dollars from one place to the other in such an inconspicuous fashion that no one would think he was doing anything important. He could afford to be inconspicuous and keep the secret: he was confident of his fellowship with society.

SUMMING UP COOPERATIVE EVALUATION

This process of guidance we may call *cooperative evaluation*. Instead of allowing the child a bogus freedom, which is really license, or of molding him into our favorite set of family, social, or churchly forms, we guide him as he uncovers the values of the different ways open to him whenever he comes into collision. In order to provide this sort of guidance the situation in which the child plays, works, studies and dreams must be one which *allows him to be an active agent*, with no goose-step programs except at moments when the purposes of the group require some sort of drill in fundamentals. Further, the *adult must usually be present and must understand what is involved* when there comes a collision between the child's way and society's ways.

When the adult guide meets sullenness, resistance, frustration, disappointing behavior, noncooperativeness and other anti-social symptoms in the child's behavior, his reaction must be, not irritation or disappointment, but, "Here is an opportunity for an exciting and creative adventure in cooperative evaluation. Here is a throbbing spot in the child that may be turned into a growing point." This on-the-spot creative treatment of behavior collisions is of vast importance, for after a child has traveled his own individualistic ways for some time, each of his own ways comes to be of prime life-value to him: he is upset seriously if it is threatened or disturbed by others. Witness the number of adults who mean well and who think that the world is cruel or queer whenever the ways of society clash with their own in either minor or major collisions. Then there are those adult individuals who do not mean well. Their parents

(Continued on page 17)

We Could Do That!

"We could do that" opens many a door to creative leadership. The experimental attitude solves problems, escapes dull routine, and enriches program. This page suggests experimental solutions to problems and provides an interchange of new ideas or plans that

are being tried. What is your problem? State it to the editors for treatment on this page. What interesting new venture have you made? Share it here with others. Give us the details. We will write them up.—The Editors.

When a Class Goes on Strike

"When it came time for one of our intermediate classes to be promoted to the senior department they insisted that they continue to have the same teacher. Either they would remain with this teacher in the intermediate department, or take her with them into the senior department, or they would stage a 'walk out.' What should the superintendent do? It is our policy to keep teachers within a given department."

Why don't you try first a frank interview with the teacher involved? Does she take pride in this mistaken loyalty? Has she encouraged it in any way? Is she getting secret satisfaction out of the situation thus created? Does she interpret this as an evidence of her success or of her failure?

Facts you may bear in mind are these: No matter how she regards the situation, *this teacher is a failure* in highly important duties. One of the greatest needs of her pupils is the ability and disposition to adjust themselves to the requirements of group life. They may propose changing certain regulations through orderly means if they consider them faulty, but in the meantime will conform as good citizens, neither asking special privileges, nor using such coercive and anti-social means as a threatened strike. She has failed to teach cooperation and good citizenship.

A second failure of this teacher is in allowing a personal loyalty to her to constitute a disloyalty to her colleagues and the church as a whole. If she glories in or encourages this narrow loyalty, she herself is exemplifying serious disloyalty which may be so injurious as to counterbalance much good teaching.

A third failure is in not specifically preparing these students for the transition which she knew was coming and so enabling them to meet it as a matter of course. She should have created in them an expectancy that in the senior department they would find leaders qualified and eager to lead them on to richer experiences on the basis of what the intermediate department had done for them.

Next, why not frankly talk the whole situation through in a friendly way with the group, helping them to see factors they may have overlooked and seeking for a decision which they themselves will finally reach? If this teacher has been of great value and helpfulness to them, are they not selfish in wishing to monopolize her? Won't their own experience be richer by passing from one teacher to another, getting various contributions, rather than being restricted to one?

Would the group like to make a study of the whole administrative set-up of the church school to suggest changes which might benefit all classes, and in the meantime follow the adopted policy of promotion? Would they like to try the senior department for a three months' experimental period with the understanding that the whole question will be studied and subject to further action after three months?

This situation should also occasion a study in the work-

ers' conference of specific provisions which are being made and can be made by each teacher to care for the needs out of which this situation arose: to prepare pupils definitely in attitude and expectancy for passing on into new classes with new leaders; to exemplify and teach cooperation in established group policies; to subordinate personal loyalties to the broader group loyalties; to be attractive and winsome to pupils not as a means of personal gratification but as a means of commending the Christian message and life for their own sake.

Mixed or Separate Classes

"At what age would you begin combining boys and girls in the same class?"

As a matter of fact there is little psychological, educational, or social justification for the traditional separation into boys' and girls' classes in Sunday school. Boys and girls are together in the family, the public school, and most community groupings. Where they voluntarily and naturally separate for play, let them do so. One thing they most need to learn in Christian education is wholesome boy-girl relationships and attitudes. These are best learned in the laboratory of mixed group activities under wholesome auspices. Separation of the sexes in any general way is abnormal and usually promotes unwholesome sex attitudes.

As a principle, it might be well never to raise the question of separate classes, assuming the normal mixed social grouping. If the pupils themselves raise it, as they may because of the suggestion arising out of such activity programs as scouting, let them decide it in a democratic manner. If they want to be together why shouldn't they? If they don't want to be together why make them unhappy by forcing them into each other's company?

The behavior during later childhood often interpreted as "sex aversion" is perhaps just as legitimately interpreted as a defense or bluff to cover up the sudden increase in interest in the opposite sex. The unfortunate custom of teasing boys and girls about their interest in those of the opposite sex adds to this tendency to cover up with defensive behavior.

In a school where separation of sexes has long been practiced it may be well to move toward the mixed grouping gradually by keeping classes mixed as they come on up through the lower departments.

Sunday Morning Workers' Conference

Finding it difficult to clear satisfactorily a week-night for a series of weekly workers' conferences, the Christian Church of Santa Monica, California, made during one quarter a unique use of Sunday morning. At 8:00 A.M. the workers gathered at the church for breakfast together. Those who preferred to breakfast at home arrived at 8:30. The conference continued from 8:30 until 9:20, thus releasing

(Continued on page 13)

The pastor and church leaders plan for religious education week.



Methodist Prints

Planning for Religious Education Week

Suggestions for Pastors by One Who Has Done It

By ROSS SNYDER*

THE CHRISTIAN CHURCH is on the march once more and no local church need miss a vigorous launching of its year's activities. Religious Education Week can set the morale and shape the plans for the year's educational activities of a church. In some cases the week will culminate a month's personal visitation and group conferences with the leaders of the church activities, notably the church school. In other instances, from it the pastor may lead on into a use of the month of October for visiting and program planning on "how-shall-we-do-it" for the religious education aspect of the total church program. In either case, the following is recommended as a program of possible activities for the week. This will carry through from Sunday to Sunday of the week usually set aside as Religious Education Week. An active pastor or committee could get many or all of these plans under way after receiving this copy of the *International Journal*.

SUNDAY, SEPTEMBER 25

A church service for the church school during its regular hour, with the pastor presenting biographical sketches of "what it means to be a Christian." Bartlett's *They Dared to Live* is a good source. Or a joint service for both church and church school. And do you make it a custom to shake hands at least once a month with the members of your church school as they leave their departments? You are their pastor, too.

A sermon in the regular church service whose theme is "How we help people grow religiously," with Myers' *Teaching Religion Creatively* as a reference. Make it of real practical help to those working in the church school. Some pastors may want to use it as an occasion for the cooperative planning of sermon and church program as reported by Burkhart in the *International Journal*, January 1937.

MONDAY, TUESDAY, WEDNESDAY, THURSDAY (and a couple weeks before and after!)

Pastoral visiting of leaders of church school and young people's work, with group conferences, preferably in the pas-

tor's home in the evenings. Whatever your curriculum, plan two or three high point activities for the coming three months—something your teachers can talk about next Sunday. Instead of evening conferences, some people are using Sunday afternoon and evening, or weekend conferences.

WEDNESDAY OR THURSDAY EVENING

A church fellowship dinner of all officers of the church, including the church school teachers and officers of young people's groups. "This year's plans and dreams for our church" would be a good theme. If teachers or young people have attended summer conferences this may be a strategic place for them to speak of new ideas. In line with the emphasis upon the belonging together feeling, plans should be submitted, if feasible, for some "whole church enterprise" during the year, involving every organization and age member of the church family. Perhaps some joint observance of the Easter season, some social service project, some joint study or emphasis throughout the whole church such as the mission study themes for the year, or some pageant to which all contribute, will fit your situation. You have, of course, been making plans all summer, but this is a time of sharing them together and coming to definite decisions.¹

SUNDAY, OCTOBER 1

Special Day in the Church School (whatever you like to call it.)

Have presented in each department worship service, with some enthusiasm, a simple statement of our Christian "faith for living." Hart's *Living Religion*, pages 11-18 will provide

¹ Note that this planning covers not only the "church school" but the church as a whole—which is the present emphasis. In making such plans the pastor will find helpful such sources as:

In adult work (in addition to Oxford Conference reports) "Adults in Action," 15 cents, International Council; "The Local Church, Its Purpose and Program," Bevan, \$1.25; the mission study texts for the year, especially Searle's "City Shadows"; "A Project in Educating a Church," Humbert in July 1938 *International Journal*.

In young people's work—"Ten Authorities Other than God," by Ovellette, 15 cents, a most interesting discussion outline leading from the Oxford Conference and toward the World Youth Conference.

In children's work—the magazines, *Pilgrim Elementary Teacher*, *Elementary Magazine* and *Elementary Teacher*; also Eakin, "Teaching Junior Boys and Girls." All these may be secured from your denominational bookstore.

* Minister of Education, Congregational Church, Winnetka, Illinois.

a usable formulation of some fundamental principles, using for the church school some modification of the general propositions stated on page 14, such as "There are two teams in the world today. One team is trying to put hatred, falsehood, cruelty, greediness and unfriendliness into this world of ours. The other team is giving its best to making this a world of friendliness, of justice, of square dealing. Which team do you want to join? What are the training rules of the team you choose? Who are its heroes?" If possible use a blackboard with a dividing line down the center.

Church Service. Church school teachers attend in a body (perhaps you will want to include all officers of the church) with someone representing the educational work of the church, the Director or principal, taking some part in the service, and closing with a ritual of dedication to the teaching ministry of the church. (See the suggested program elsewhere in this issue.) The ritual can be a joint product of the pastor and a small committee of teachers. Excerpts from Chaucer's description of "the poor parson" might make a good beginning. The sermon should be what a football coach would call a "fight talk," only with more emphasis upon the fact than many such talks are! Many trends have contributed to the renewed confidence that is coming into the Christian church, among them the Oxford Conference of last year. The title of the sermon might be "On from Oxford" and if material in various church magazines is not readily available, it can be secured from the Universal Christian Council, 297 Fourth Avenue, New York City. If the sermon is good enough, it might lead to an "On from Oxford" conference of the churches of the commu-

nity or district and to interdenominational study groups!

Home visiting in the afternoon. One church has found it very helpful publicly to set aside this Sunday afternoon as a time for everyone to be "at home" to the teacher of their child in the church school. A fifteen-minute visit can establish a basis for later cooperation and leave some glimpse of high points in the plans of the church school for the next three months.

A dramatic production in the evening young people's group or church service, such as "The Story of a Story" (found in Osgood, *The Sinner Beloved*), would provide a real experience of the general tenor of the week's activities. If it is too much to work it in this week, schedule it later in October, and possibly use this Sunday evening as "summer conference" night. See the play elsewhere in this issue.

A MONTH OF PERSONAL VISITS—A MONTH OF PROGRAM PLANNING

Religious Education Week may be the center of two types of very rewarding pastoral activity—pastoral calling on those who are on the "firing line" of the church thrust into life, and cooperative program planning of a few significant high points in the activities of its various organizations. Thus, it may carry a two-fold morale into the workers of the church: the feeling that the church is on the march, and a feeling of belonging to the fellowship of the world-wide, century-planning Christian community. To do these things will mean using much time that could be otherwise employed, but would you like to have a vigorous beginning for your church year? Then, these ways are recommended.

Religious Education Week in the Community

RELIGIOUS EDUCATION WEEK is observed in the community usually along two lines.

First, the community council or other agency stimulates the observance in the local churches. This is done through such features as the following:

1. Conferences of pastors or superintendents to agree upon a united observance at a stated period and to develop common plans.
2. Letters to pastors and other leaders giving information and plans.
3. Addresses before groups of pastors and others at their regular meetings.
4. Provision of speakers and materials for those requiring outside assistance.
5. Outlining a program for the week, featuring a special event for each day, common sermon themes and other features.

Second, the community agency puts on all-community features as a part of the observance. These include such items as:

1. Newspaper publicity, posters, slides in motion picture houses.
2. A united week-night meeting to stress Christian education.
3. A union meeting for parents.
4. A window display in one or more stores, featuring religious education materials, mottoes, and so on.
5. A community play or pageant.
6. Book exhibits in book stores and libraries.
7. Securing cooperation of other community agencies,

such as Y.M.C.A., Y.W.C.A., parent-teacher associations, and others.

8. Community banquets for Fathers and Sons, Mothers and Daughters, or Parents and Children.

A strong committee of the local council will be able to carry on an effective program to reach the whole community. Since most of the activities will actually be carried on in local churches, a good deal of space is given in this issue to materials for their use. Local councils will perform their best service by getting many churches to use these plans, by making this information available, and by as many community-wide features as possible.

The following program was used in a town of 3,300 under the direction of the community council of religious education:

On the opening Sunday, a successful rally in each Sunday school was followed by a sermon on religious education. On Tuesday evening, a community dinner was addressed by an educator of Japan and a college professor of religious education. On Wednesday evening, family dinners were held in some of the churches. The chapel services each day in a college in the town dealt with various phases of religious education.

Throughout the week an exhibit of religious education materials in one of the show windows in a main street store attracted much attention.

The closing Sunday was observed by Promotion Day in the local Sunday schools, an evening joint youth rally of all the young people's societies, and a pageant on religious education in which all the churches cooperated.

Communion and Consecration Service

A Program for Use Religious Education Week

THE following service for the consecration of teachers, officers, student congress, and parents and friends of the church school, combined with the communion service, was used last October during Religious Education Week in Beneficent Church, Providence, Rhode Island. It followed the opening service of worship and sermon.

LITANY OF REMEMBRANCE* (Minister and Congregation)

Minister: Here let us pause in memory of those great teachers of all ages, particularly of those whom we have known here in our own church, and holding them thus in remembrance, give thanks for their shining lives and constant inspiration.

Response: (Tune: *Old Hundred*)

To thee, Eternal Soul, be praise!
Who, from of old to our own days,
Through souls of saints and prophets, Lord,
Has sent thy light, thy love, thy word.

Minister: We hold in remembrance those great leaders of the world and those leaders of this church who in years past have showed us how practical and lovely a thing a Christian life may be.

Response: We thank thee for the love divine
Made real in every saint of thine;
That boundless love itself that gives
In service to each soul that lives.

Minister: In deep and humble reverence we call to remembrance once more Jesus of Nazareth, the Great Teacher.

Response: Eternal Soul, our souls keep pure,
That like thy saints we may endure;
Forever through thy servants, Lord
Send thou thy light, thy love, thy word.

THE CONSECRATION OF THE TEACHERS AND OFFICERS:

We, the teachers and officers of Beneficent Church School, in all humility of spirit would dedicate ourselves to the high task of leading boys and girls, men and women, to a fuller knowledge of the Word of God, the life of our Lord, and the glorious adventure of living daringly for Christ. We would pray that some measure of the love of God might increasingly be found in us that others, through us, will seek its Source, even God, our Father.

Minister: In that spirit will you receive this bread, symbol of the life of the Great Teacher who gave his all in the service of others?

Teachers and Officers: We would receive the bread and dedicate ourselves to his service.

Prayer

The serving of the teachers and officers by the deacons.

THE CONSECRATION OF THE MEMBERS OF THE STUDENT CONGRESS:

We, the elected members of the Student Congress, on our own behalf and on behalf of the young people whom we represent, in all humility of spirit would dedicate ourselves anew to the service of the Young Man of Galilee.

* Litany abridged from a service by Gladys E. Gray.

We would seek to make our church one where his Spirit may be truly found. To this end we pledge our loyalty to this our church home, its minister, its officers, its teachers, and its members, and we would consecrate our bodies, our minds, our enthusiasm, our laughter, our fun, our friendships, and our ideals, to God, our Father, who has endowed us with his Spirit.

Minister: In that spirit will you receive this bread, symbol of the life of the Boy of the Nazareth hills who became the Shepherd of youth?

Members of Congress:

We would receive the bread and dedicate ourselves to his service.

Prayer

The serving of the members of the Student Congress by the deacons.

THE CONSECRATION OF THE CONGREGATION:

We, the fathers and mothers, relatives and friends of all boys and girls who come within this our church home, in all humility of spirit, would rededicate ourselves to Christ's service. We would seek both to learn and teach, in our daily living, the things of God. We offer to our youth, our sympathy, our help, our understanding, and from them would receive the joy of their friendship, their zeal, and their idealism. Through our words, our lives, and our prayers we will ever uphold the hands of our officers and teachers. We would so carry on the whole work of this church, that it may ever remain and constantly become the House of God, the Community of Christ.

Minister: In that spirit will you receive this bread, the symbol of the life of him who is the Head of this church, our Lord and Master?

The Congregation:

We would receive this bread and dedicate ourselves to his service.

Prayer

The serving of the congregation by the deacons.
PRAYER HYMN: "Break Thou the Bread of Life"
(Congregation seated)

THE SERVING OF THE WINE TO ALL

HYMN: "O Master, Let Me Walk With Thee"

THE LORD'S PRAYER

MEDITATION (Organ Chimes)

CONGREGATIONAL RESPONSE: (Unannounced and unaccompanied)

"Blest be the tie that binds," first stanza.

THE ORGAN POSTLUDE

Other Programs

Alternative services for Religious Education Week available from the International Council are two reprints from the September, 1935 *Journal*: "A Service of Recognition and Consecration," and "A Service of Consecration of Church School Leaders." Price, five cents each; in lots of fifty or more, two cents each. Address International Council of Religious Education, 203 North Wabash Ave., Chicago, Ill.

What Shall I Do?

When My Church Does Not Meet the Needs of My Child?

A FATHER WRITES AS FOLLOWS:

"My son is in the junior department of our church school, which has been attended by members of our family for the past two generations. However, he does not like it and begs not to go. On investigation I have found that his teacher is incompetent and that the worship services are anything but reverent. There is an excellent church school of another denomination in the neighborhood. Should I let my son leave our own and go to the other church, where I am sure he will receive better training?"

This question was sent to a pastor, a director of religious education, and a mother, who were asked to discuss it, each from his own point of view. Dr. Tibbetts imagines himself the pastor of the family involved. Needless to say, it is not his own church of which he writes. The replies follow:

A Pastor Recommends Staying

THE PROBLEM which you have outlined has troubled me personally for some time. I have known that several of the teachers in the junior department were not adequate for their tasks and that the general conduct of the department has left much to be desired, especially in the experience of worship. But I have been unable to initiate the desired changes because the necessary backing and interest among influential leaders have been lacking. Now your letter has brought me an opportunity for which I have been waiting.

My first suggestion is that you should postpone your plan to place your son in another church school until we have made a genuine effort to improve our own church school. While your plan would temporarily solve your son's problem, it would lead later to a divided loyalty in your family and weaken the family's connection with the church. I place great stress on family unity in the church, and if a change for the boy seems to offer the only satisfactory solution, then I suggest regretfully the wisdom of considering such a move from the point of view of the entire family.

While we are trying to solve the problem in our church school, I suggest that we take your son into our confidence. He has made an intelligent judgment about the present situation. He will be able to form some judgment on the directions in which the department should advance and make some estimate of its progress. I should be glad to listen to his comments. Thus he will feel that he is part of a creative process.

As I address myself to the solution of the problem from the institutional angle I shall need your backing with those with whom you carry influence.

First I shall consider the situation with the official board of the church as a reason for securing the appointment of a special committee to study the religious education program of the entire church. I should expect this committee to consider the total life of the church in order to point out ways and means for raising the level of its work. This committee can begin its study at the church school level and can quickly consider the situation in the junior department. I

am confident that we can lift the level of teaching and worship there with less implication of personal criticism if we create a general interest in and commitment to improvement in the life of the entire church.

In the next place, I wish to have the cooperation of more parents like yourself. One of the weaknesses of the church school is the lack of parental understanding and support. I therefore request you and your wife to take immediate responsibility for arousing more interest among parents of children in this particular department. I should expect this group to acquaint itself with the work of the department and establish a cordial relationship with the officers and teachers. At the same time these parents would study available materials and methods on child training, and become more familiar with the religious possibilities and needs of their children.

If our efforts are successful, we shall inaugurate in this church a plan which will have lasting benefits. We shall create an attitude which is willing to consider other possibilities than those which are dictated by custom and tradition. By creating the general atmosphere of self-study and improvement new abilities may be discovered not only in the church at large, but also in those who, in present positions of leadership, are helped to achieve new degrees of excellence in themselves.

After a reasonable time, if this plan does not show promise of good results, I shall face your personal problem again in fairness to the religious development of your son's life.

NORRIS L. TIBBETTS, *Pastor*
Hyde Park Baptist Church, Chicago, Illinois

A Parent Advises Changing

FEW are the questions to which one can give unqualified answers. When upon an answer depends a course of action affecting many relationships, then the situation out of which the question arises deserves most careful consideration and study.

Why is a certain church *my* church? If it only happened so, and if I have never given of myself to its work, its growth and the solution of its problems, a change in church affiliation may be a simple matter. But if my church is one to which my family and perhaps my ancestors have given their loyalty and devotion, and for which they have sacrificed, will I not risk much if I uproot my child and remove him from such an environment with all its associations?



Ackermann Photo

Might he not then regard lightly his obligations to another church with which he became affiliated? It has happened that loyalty and love for the things the church represents have been maintained through years of personal doubt and struggle because of worth while family traditions.

I must ask myself these questions: Why is the church school program in my own church inadequate? Have I made an earnest effort to have it improved? If the equipment is poor, have I endeavored in cooperation with other parents and teachers to secure better equipment? If lesson materials are not the best, have I tried to discover something better and tactfully aided my child's teacher in becoming acquainted with it? Have I sought the friendly cooperation of the pastor in an effort to improve the program? By doing so I may be able to change an unsatisfactory school into one that may awaken the interest and meet the needs not only of my own child but of other children who attend the school and whose religious instruction also needs consideration.

I think you must admit, however, that circumstances may arise in which, perhaps through lack of wisdom or experience on my part, I am utterly unable to secure the needed changes in the inadequate program of the church school my child attends. I have studied the situation from various points of view. I have examined my motives and those of my child. *Then, I earnestly believe that we are justified in letting him go to another church school.* I owe it to my child to place him in the school that will do the most for his religious growth and development.

I realize, moreover, that differences in denominations are no longer so strongly emphasized as formerly. It may be that a Community or Federated Church may be the goal toward which we should strive, and loyalty to the ideals of the church rather than to a particular denomination or a local organization may contribute to this end. I must also remember that in our present age, family traditions may mean less to my child's life than they have meant to mine. Of greatest importance is it, that my attitude toward the church my child is leaving be not one of unfriendly criticism or emotional fault finding, but one of patient kindness and understanding notwithstanding a difference of opinion.

MINNA McEVEN MEYER, *Boston, Massachusetts*

A Director Sums Up the Case

THERE is little doubt but that the essential value to be conserved in this situation is the welfare and Christian growth of your son. The problem centers around the question of what course of action will encourage him to grow into the strongest and most vital Christian personality.

How does the church foster such growth? Through teaching, the experience of guided group living; through worship and the united search for God; and in both of these approaches you have found the neighboring church more effective than your own.

If we do not take some less obvious, but exceedingly fundamental, factors into our consideration, however, we shall be deciding the question superficially. The experience of belonging to a continuing Christian community may be a very real value in this day of social complexity and change. You have a long tradition of membership in this one church; does it have potential value for your son which has not been realized? Can he find satisfaction in carrying on in a group

which his parents and grandparents have helped to build for him?

One important element in this value of belonging to a Christian group is the sense of responsibility, of individual, worthful, function which may come with it. The loss of personal responsibility constitutes a grave risk in too easily transferring from one group to another. A Catholic once said concerning a Protestant service, "Your congregation goes to church to let the minister and the choir entertain them." We face the danger of letting our religion become a passive acceptance of the thought and experience of others instead of a vigorous, self-reliant, functioning religion.

If your son can find a place where he is needed to bear responsibility in carrying on the work of his class, or department, or club, even if the rest of the group experience is not exemplary, he will have a foundation of reality for his religious life. On the other hand, if he starts the habit of choosing his church as he does his movies, on the basis of where he can get the most with the least effort, he is starting along the way of religious dependency.

The child is truly fortunate who grows up sharing with his family the experience of belonging to and being needed by his church. The assurance that father and mother, brothers and sisters, are all working together in the tasks of their church, and that these tasks are of real significance to all of them, gives a solid psychological foundation for a mature, constructive, religious life. While the church is by no means the only avenue for Christian service it is the most common and accessible channel for Christian group activity.

If your church program is such that you or other members of your family could participate at the same time as your junior son, it might be helpful. Is there some place in his department where you could function without keeping him under your too close personal supervision? Is there not some need in the group which he could supply if you helped set up the situation for him? Could the department situation be changed through your efforts and the cooperation of his group?

If your own church is a closed organization where there is no chance of you and your son both serving effectively, would it not be best to consider sacrificing the value of your family tradition and both becoming functioning members of the other church?

ELIZABETH ODELL, *Director of Religious Education, First Presbyterian Church, Chicago, Illinois.*

We Could Do That!

(Continued from page 8)

the workers to be in their places about ten minutes before the department programs began at 9:30. An average of 35 out of a working force of about 60 were in attendance.

The pastor led the conferences, the method being one of general sharing and discussion. Objectives, qualities of effective leadership, methods that work, providing each pupil an "experience of churchmanship" were among themes discussed. The purposes, plans, and general policies of each department were presented by its leaders and evaluated so that the church may be unified and cumulative in its effects upon the individual as he progresses through it. The goal is so to influence each person who passes through the school as to make him a "marked person" in the possession of a certain quality of life and character.

A Personnel Department

An Approach to the Development of Leaders

By VIRGIL FOSTER*

THIS is the story of the way one church has been handling its problem of leadership for its program of Christian education.

The church is located in a large city. It has a membership of over twelve hundred, including an unusually large proportion of people capable of leadership, two ministers, a small additional staff, and an unusually complete organization. Yet, the education committee was convinced that the church was not making the best use of its resources for religious education and was not sufficiently foresighted or thorough in the development of leaders for educational programs.

It would not have been entirely out of the question to have a paid church school staff. The committee felt, however, that this plan would mean a failure to develop capable lay teachers.

This article tells how one church faced this business of securing leaders for its church school. The writer has warned us against thinking that it contains any "magic formula." Yet, it does describe a method that any church, though not as large or well staffed as his, could use. Those in small churches will find these ideas as helpful as those in large.

GETTING STARTED

In March, 1937, therefore, after thorough study of the education program, the committee formed a Personnel Department in the church school and assigned to it the responsibility of recruiting, training, placing, and supervising leaders. The department was made a part of the church school to emphasize the principle that the school should prepare people for leadership as well as for personal religious living. Three directors were appointed and one of them named chairman. The directors were admirably qualified, two of them having each an excellent background in educational work and the third, a young man, having ability, prestige with young people, and potential capacity for the work.

One of the first steps was to provide a series of four interpretation meetings, attended by teachers, officers and parents. The purpose of the meetings was to work toward unification in the work of teachers and parents and a closer cooperation between church school and home. The progress of a child through the school and his religious experience at the various age levels were studied, along with ways of guiding development in home and church school.

THE NEW PLAN'S FIRST TEST

The first real test of the personnel department came in the task of securing leaders for the opening of regular church school in the fall and for taking charge of a new school to be opened in October, with its own staff, meeting during the church service.

Faced, so soon, with a difficult task, the directors of the personnel department did their work thoroughly and carefully, helping to select and recruit about twenty leaders to take up their work in the fall and to fill vacancies during the year. It was made clear to these new leaders that the personnel department would stand ready to help them in their work by giving guidance in individual reading, by helping in the

selection of curriculum and resource materials, by setting up courses of study for leaders, by increasing the library facilities, and by giving counsel concerning special teaching problems.

A course was planned for the fall and became, through the choice of the workers, a cooperative study of objectives and methods of church school work, in which there was more enthusiasm on the part of the members than is often the case when a course is "taught" by an outside leader. The course was directed by the personnel department.

The personal contacts growing out of this course and in the process of recruiting earlier in the season led quite naturally and easily to conversations between members of the department and the workers about individual teaching situations. This informal counseling continued during the winter with individuals and

with departmental staffs. Some leaders, of course, were more eager than others to use all the available resources. Plans for departmental staff meetings were blocked at many points by the crowded schedule of activities of the church. In spite of this, each department and most of the individual workers made definite progress during the year, and the leadership of the personnel department seemed to be accepted by experienced leaders as readily as by the newer workers; this resulted from careful attention to the real needs of individuals and groups.

FOLLOWING UP A GOOD START

During the spring of 1938, another series of interpretation meetings for parents and teachers was held by the education committee and the personnel department. It proved to be one of the choice events of the whole church year for those attending. With the help of teachers and parents in advance, a list of "questions boys and girls are asking" was compiled, in the vocabulary of the questioners. These were classified for consideration on three successive Monday evenings.

In the first meeting, the problem of how to deal with the questions boys and girls ask about God were discussed, first by a speaker, then by a small panel, finally by the entire group. The second meeting was devoted to the problem of dealing with questions about Jesus, and the third to questions about Christian living. The procedure was the same for all three meetings.

The meetings were held to guide parents and teachers in their own thinking and help them understand how to deal with questions children and young people ask. As in the case of the study course in the fall, the group discussions carried over into conversations with individuals in which the directors of the personnel department and the ministers were able to be of practical help to members of the group in facing their own situations. Such conversations create relationships which lead to further opportunities at later times. The success of the series confirmed the conviction that more effort

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should be made to bring parents and teachers together in search for a deeper appreciation of their common interests and a closer cooperation in their dealings with boys and girls. Such efforts will be given a more prominent place in the program for the coming year.

MOVING INTO THE SECOND YEAR

A new problem of no small proportions faced the personnel department in the decision of the education committee to coordinate the two schools which had been carried on during the year 1937-38 into a single school running for two and a half hours for the year 1938-39 and to reorganize the lower grades into smaller departmental units.

These two changes placed upon the department the necessity for securing for the coming year leaders who would be willing to carry on the enlarged program; and for reassigning leaders to the new departments.

The members of the personnel department are carrying on most of the negotiations without the help of the ministers except for advance planning. As this article is being written, this work is advanced far enough to indicate that it is being well handled, with consideration for personalities and with good judgment.

Already, a request has been made by an organization outside of the church school for the help of the personnel department in securing a new leader. This may happen more and more, for it is hoped that the department may bring about a heightened interest throughout the church in the careful selection and preparation of all its leaders. During the first year of its work, the department has been unable to build up much of a reserve corps of leaders; but it is hoped that the second year will bring definite results in that direction. The work of the personnel department has seemed, in this situation, to be a comprehensive approach to the problem of building up and using more effectively the church's resources for educational leadership.

The directors of the department have given a great amount of time. They have served without remuneration. They have brought to the work their own special abilities, which might not be found in many situations, but which could be duplicated at least in some measure in a great many churches, and which were too valuable in this church to be left unused. The work of the department has brought strength to the education program at once and has created a new confidence in the possibilities of a church developing a lay leadership capable of carrying on a comprehensive educational program. The superintendent of the church school and his family are leaving at the end of the spring term of school for missionary service abroad. He has been a good superintendent and will be missed greatly. But with the personnel department and a good education committee to help select a new superintendent the ministers face their summer vacations with anticipations of nights undisturbed by church school headaches.

Social Education Guide

A new educational bulletin, "A Guide to a Program of Christian Social Education," is now available from the offices of the Council, 203 N. Wabash Ave., Chicago, Illinois, and from cooperating agencies. The price is ten cents a copy. This pamphlet outlines the principles underlying the church's interest in social questions and the methods which it can rightfully use in carrying out a program of social education and action.

Understanding and Helping Others

THE STIMULATING article by Regina Westcott Wieman on page 6 of this issue introduces a series of articles to appear in the *Journal* from September to January of this school year. These are intended to answer the pertinent question: How can Christian teachers and parents really understand and help other persons?

We know many persons who are discouraged, fearful, and unhappy. They may show this in many ways—by refusing to take part in church or civic activities; by complaining or nagging; by bullying children and employees; by escaping their difficulties through daydreams, drinking, over-indulgence in motion pictures, or trivial reading. These people are not mentally ill, requiring the help of a physician, but they are in need of understanding and friendly counsel.

For such persons the Christian religion and Christian education have a service to perform. Our religion assumes that all persons should have rich, full, useful lives, and should feel "at home in the universe." We all recognize the place of divine resources in the redemption of life. But there is also a place in this for hearts which are responsive to the needs of others. Naturally, Christian teachers and parents want to cooperate with God in this task. If they understand persons better, they can help their troubled pupils, relatives and friends, to transform their fear into faith and to release their powers for useful service, for wholesome living, and for courageous efforts to make the world better.

This series of articles is intended to deal helpfully with such matters as these. Five persons who are known for their wisdom in human relationships help to make a beginning toward that understanding.

1. CHILDREN'S FAILURES AND ADULT FAULTS—By Regina Westcott Wieman, consulting psychologist, author, lecturer.
2. ARE THERE ANY BAD CHILDREN? By David Seabury, psychologist, lecturer; author of *Unmasking Our Minds*, *Growing into Life*, *How to Worry Successfully*, etc.

Who is to blame when children become delinquents or criminals? What can we do to prevent maladjustments in personality?

3. HOW CONVERSATION HELPS—By Charles T. Holman, Professor, Chicago Divinity School; author, *The Cure of Souls*.

Just friendly conversations may lead people to faith in themselves and in the goodness of life.

4. COOPERATION THE SECRET OF HAPPY USEFULNESS—Nita Mieth Arnold, M.D., practising psychiatrist.

Today, as through the ages, persons may gain happiness through working with others.

5. CONVERSION AND MENTAL HEALTH—By Dr. Anton T. Boisen, Research Associate, Chicago Theological Seminary; for fifteen years chaplain in institutions for the mentally ill.

In spite of all that religious education can do, there will always be people whose difficulties will accumulate and who will need solutions of the eruptive type as a necessary phase of growth.

By a special arrangement the issues containing these five articles may be subscribed for at a cost of fifty cents for the five months. The Editors will appreciate your calling this to the attention of those who might be interested in this series and who are not regular subscribers to the *Journal*. Many readers will want to send this series as a gift to a friend.



They made exploration trips in the city.

Methodist Prints

Our Intermediates This Year

By EVA PLOEGER HEUVER*

MRS. WILSON, the intermediate, or Pioneer, superintendent of the Congregational church, met Mr. Andrews, the intermediate superintendent of the Methodist church, at the art exhibit.

"We're planning a unit on great paintings depicting the life of Jesus," said Mrs. Wilson, "and I'm looking to see if any of the pictures here would be usable."

"Why didn't I think of that last year while we were studying the life of Jesus?" replied Mr. Andrews.

"How about having a follow-up unit on it this year?" asked Mrs. Wilson. And then she added, "I'll tell you—let's ask Mr. Lambert of the Baptist church and Miss McCune of the Presbyterian church to come to my house next Wednesday evening and help each other with our plans for the year. I'll telephone them. We could make a list of units that we think would be profitable for our intermediates and have them discuss them next Sunday. I'll ask the others to do the same."

Mr. Andrews said that he would welcome suggestions from the other intermediate superintendents. So, the next Wednesday evening the four leaders were at Mrs. Wilson's home.

"Mrs. Wilson," said Miss McCune soon after the discussion had begun, "why don't you write down for us the main principles which should guide us in planning the intermediate program for the year?"

"All right. What shall I put down first?"

"Well," said Miss McCune, "for one thing, we want to avoid repetition, so we need to be mindful of the units that our intermediates have had in previous years."

"Good. And also build on units that were studied before. What next?"

"I think it's important," said Mr. Lambert, "to have intermediate boys and girls help decide what the units should be. Last year, when Mrs. Wherry agreed to lead the intermediate group in the vacation church school, she talked with the boys and girls in the Sunday morning assembly about six weeks before the school began. She named eight or nine projects that I thought would be about equally interesting to intermediates. The boys and girls listened quietly. When she mentioned the second to the last on her list, 'Exploring Our City,' they seemed to explode simultaneously, 'That's the one we want!' After she had mentioned the last project she explained each one a little before the voting. The boys and girls voted unanimously for

'Exploring Our City.' Then she went to the boys' worker at the Y.M.C.A. and had him help her make up a list of interesting places to visit in their exploration trips. She thought the group could take two trips each week and try to discover which factors in the city were Christian and which unchristian. On another Sunday before the school began she let the boys and girls each check the four trips on the list which they would most like to take. She made the arrangements according to the results of the check list. As a result, more than twice as many intermediates came to vacation school last summer as had been the case in previous years. In other years the intermediate department had been the smallest in the vacation school, and last summer it was the largest."

"But does a large attendance mean that the unit was helpful? What good did those trips do?" asked Mrs. Wilson.

"Well, I had a chance to visit the school one morning when they were discussing the influence of the newspaper and I could tell they were doing some real thinking. Their interest and conduct improved visibly during the two weeks. And Mrs. Wherry told me that the boys and girls were much impressed with their visit to the jail; on leaving one of them said, 'I surely never want to do anything wrong.' She told me about conclusions that were reached on the day when the effect of alcohol was discussed. It seems to me that those discussions were really helpful to the boys and girls and that the attendance was increased because of a genuine interest in the activities."

"And even if the expressed interest of intermediates"—it was Miss McCune who spoke next—"is not in the most desirable activities, we still need to begin with them where they are. And we can also plan activities that will help to modify undesirable attitudes which we discover among them. I read in one of the journals not so long ago of an intermediate leader who heard her boys and girls show a warm-mindedness in their conversation. So she planned a unit in which they discussed and hunted up information about great people who had promoted peace. I remember one of the things they made was a large plaque of the Christ of the Andes, which they used in a worship service. And I read about several projects that helped intermediates to get a better appreciation and understanding of worship—"

"Wait a minute," interrupted Mrs. Wilson, having forgotten her writing pad. "Let me put that down for another principle. 'Plan activities based on discovered needs of intermediates.' Now will you go on, please, Miss McCune?"

"One group made for its department a worship center

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of hammered copper and wood. The altar with a copper front had the words, 'O Worship the Lord in the Beauty of Holiness' hammered across it. Another group made their own simulated stained-glass window in the shape of a Gothic arched window. They worked out their own symbolism for the window and wrote a litany of dedication. Intermediates love the 'purposeful' recreation of doing important things, like that, together!"

"Mrs. Wilson, we could use some of the Closely Graded units, which your church and mine publishes, that way, couldn't we?" asked Mr. Andrews.

"Yes, for this year we could select from the three-year cycle those units in which the intermediates express the greatest interest. And we could also select for this year those units which would be most helpful in correcting some undesirable thinking, or which would provide enrichment at points where the experience of our boys and girls is impoverished."

"Enrichment," echoed Mr. Andrews. "Last year between Christmas and Easter we studied the life of Jesus and tried to prepare the intermediates for church membership. To give them a better understanding of the times when the Christian church began, we told an installment of *Ben Hur* in the closing assembly each Sunday as a serial story."

"We used world friendship stories that way," said Miss McCune. "While we were using *Builders of a Nation*, a study of the builders of the Hebrew nation, we used a chapter or two each Sunday from *Three Arrows*, a story of American Indian life, the early inhabitants of our country. At another time while we had class discussions about the ways in which followers of Jesus carry on his work, we used *Flying Boat*, a story of Mexican missions, with the whole department. Intermediates are so much interested in stories that we need to guard against using stories to hold their interest without relating the information conveyed through the story to a particular question or need or situation."

"Mr. Andrews, you referred to your closing assembly. Do you have a worship service at another time in your schedule?" asked Mr. Lambert.

"You know, don't you, that our intermediates attend the Church of Youth service from 9:40 to 10:30? We try to make that as dignified a worship service as possible on the boys' and girls' level. After that we go into our class groups, and then from 11:15 to 11:45 have the more informal closing assembly. In so far as possible we relate the Church of Youth service and the closing assembly to the class discussions."

"We have the intermediate B.Y.P.U. on Sunday evening. Should that be associated with the intermediate's church school program?" Mr. Lambert asked next.

"Yes," responded Mrs. Wilson. "That is what we try to do with our intermediate society meeting on Friday evening, and I suppose that is what Miss McCune does with her Pioneer program on Monday evening. In addition we need to take account of public school, Y.M.C.A. and other civic activities in which intermediates participate."

"It's nine o'clock! I promised to meet with the Rotary nominating committee," exclaimed Mr. Andrews.

"I left my mother alone and must be getting back to her," said Miss McCune. "I wish we could get together regularly and share our ideas and experiences."

"We're for it," added Mrs. Wilson and Mr. Lambert, as each hurried away to the next appointment.

Meditations

(Continued from page 5)

"So that's what Christ is!" they say. Or,
"So that is what Christ means! I never realized before just what he meant, until I saw how that one I know takes it, how this one faces it, this life so difficult to live cleanly, finely, beautifully."

IV *We are thy witness, O God.*

We would see more clearly what that means.

For simple sins we are ashamed. Wrongs clearly black—
choices obvious which we took wrongly.

Strengthen our wills.

For sins unknown we did—unconsciously, because the
world is so complex—

We are ashamed.

Haunt us by thy understanding.

For lives on fire, we thank thee.

For hearts that care, we thank thee.

For childhood, for men and women, as they are—with
all their faults and force—we thank thee.

Give them direction.

We rejoice in thine awful courage, that thou hast dared
To make us as we are,

Believing in what we shall choose to be.

May the coming to this place,

May this hour of thinking together in the consciousness
of thy Presence,

Send us forth different,

So that those who watched us come—

Those who watch us through the week—

Will want to walk our way when we travel through
Our Father's World.

Children's Failures and Adult Faults

(Continued from page 7)

and teachers left them to vegetate into the belief that the world owes them everything they take a notion to want. These remain social and emotional infants who were never guided to grow through having the right to be a problem child in the creative sense of the term.

It begins to appear that we parents and teachers ourselves are faced with a choice of ways, then. We must plan either for problem children in the constructive sense in which we use that term here or for problem adults in the more serious meaning of the words. If there aren't the former, then there are the latter. And the more of the former there are, the less of the latter, for the guidance of a problem child has a deeply transforming effect upon the responsible adult, providing the guidance is sound, skilful and progressive. The ways of society as well as the ways of the child must yield to the creative adjustive process. The ways of society mean your ways and mine, the ways of us parents and teachers. Both adult and child grow together as they seek and find ever higher values worth building roads toward, values which increasingly turn the disciplines of pure obligation into those of enthusiastic devotion.

Eternal Vigilance!

What Are the Facts?

ETERNAL VIGILANCE is the watchword of the American Civil Liberties Union and the title of its recently published yearbook. This pamphlet, in a series of brief reports, defines the struggle for civil liberty during 1937 and 1938. The Union has stated its purpose to be the maintenance of democratic rights; it seeks "to protect the agitation of public issues and the guarantees of personal liberty set forth in the Bill of Rights." It enlists in its cause persons of varied political and economic views who could not possibly agree on any program except defense of civil rights.

The following are listed as some of the chief issues of national importance now pending:

1. Application of Thomas J. Mooney to United States Supreme Court for review of the denial by the California Supreme Court for a writ of habeas corpus.

2. Appeals before Governor of Alabama for pardons for remaining five Scottsboro boys.

3. Decisions in various court proceedings growing out of the denial of civil rights in Jersey City, New Jersey.

4. Appeal to Supreme Court by the Department of Labor that mere membership in the Communist Party is not a deportable offense.

5. Contest against orders of National Labor Relations Board brought by Ford Motor and Republic Steel Companies.

6. Prosecution of officials and coal operators of Harlan County, Kentucky, for conspiracy to deny civil rights.

7. Appeals in cases involving the refusal of school children on religious grounds to salute the flag, pending before courts in New York, Pennsylvania, and Texas.

8. Appeals on New York Movie Censors' ban of "The Birth of a Baby" and "Remous," French imported film; and in Pennsylvania a test of ban on Soviet film "Baltic Deputy."

9. Proceedings in Circuit Court of Appeals in Oklahoma contesting the exclusion of Negro voters in Wagoner County.

10. Suit in federal courts of Miss Willie Sue Blagden of Memphis, beaten in Arkansas when interceding in behalf of a Negro tenant farmer.

11. Program of legislation in Congress to extend civil liberties-anti-lynching bill, relief from post office censorship, bills for freedom on the radio, for asylum for political refugees and for civil rights in American colonies including the settlement of the states of Puerto Rico.

There is included a Balance Sheet of Civil Liberties, which lists briefly happenings during the year ending with June 1938, that the Union commends and those the Union condemns. The report proper, under the heading "Record of the Year," gives greater details and is well worth careful study. Among the items included are the following:

The Union commends—

1. Decisions of the United States Supreme Court sustaining orders of National Labor Relations Board affecting labor's right to organize free from interference.

2. Supreme Court decisions voiding laws requiring permits for distribution of literature on public issues.

3. Supreme Court decision holding that state courts may not enjoin picketing conducted in absence of a strike.

4. Exposure of industrial espionage and violation of labor's rights made by the Senate Committee on Civil Liberties.

5. President Roosevelt's appeal for extending the right of asylum to refugees from tyrannical governments.

6. Action of the Department of Justice in invoking the civil rights statute against the officials of Harlan County, Kentucky, closed by force to trade unionism.

7. Release by the Alabama authorities of four of the nine Scottsboro boys without further trial.

8. Veto by Governor Lehman of New York of the bill disqualifying for public office persons holding proscribed political beliefs.

9. Refusal of the Borough President of Manhattan to dismiss a qualified appointee because of opposition to his political beliefs.

10. Refusal of Governor Murphy of Michigan to tolerate bloodshed in dealing with sit-down strikes and his insistence on peaceful negotiation.

11. Refusal of Mayor LaGuardia of New York to revoke under pressure a parade permit granted to the German-American Bund.

12. Decision of Federal Judge Maris at Philadelphia and of the Court of Appeals at Sacramento, California, sustaining the rights of school children who on religious grounds refuse to salute the flag.

13. Action of Jewish organizations in New York in petitioning for the dismissal of an indictment for criminal libel against an anti-Semitic pamphleteer.

The Union Condemns—

1. Senate filibuster which killed the anti-lynching bill.

2. Killing by the Miami police of a fifteen year old Negro altar boy.

3. Decision of the California Supreme Court denying a writ of habeas corpus to Tom Mooney.

4. Continuous denial of civil rights by Mayor Frank Hague of Jersey City.

5. Memorial Day police massacre of strike pickets at the Republic Steel plant in South Chicago.

6. Kidnapping and beating of Henry Paull, Duluth attorney for the Timber Workers' Union, in the northern peninsula of Michigan.

7. Violations of steel strikers' rights by troops in Ohio cities during the summer of 1937.

8. The conduct, and in some cases denial of rights to engage in lawful activities, by police and city officials of Memphis, Tennessee; Dallas and San Antonio, Texas; Gadsden, Alabama; and Elkland, Pennsylvania.

9. Forcing of labor by cotton planters in Warren County, Georgia, in the fall of 1937.

10. Action of the New Mexico Supreme Court in upholding the convictions of two of the three Gallup miners sentenced to 45 to 60 year terms for being present at a fatal riot.

11. Investigation by a committee of the Massachusetts legislature of un-American activities, turned into a red-baiting campaign against labor and liberals.

12. Passage by House of Representatives of a resolution for an investigation of un-American activities, which threatens to turn into a similar red-baiting campaign.

13. Censorship by official boards in some states and by police in others of films favorable to the Spanish Loyalist cause.

The program and the goals for the year 1938 and 1939 are based on these basic problems—freedom of opinion, rights of labor, censorship, and racial minorities.

SUGGESTIONS FOR GROUP STUDY

1. Inquire whether there is a local committee affiliated or cooperating with the American Civil Liberties Union. A list of these committees is given on page 90 of the yearbook, *Eternal Vigilance*.

2. Write to the Union for a copy of *Eternal Vigilance*, the *Story of Civil Liberty, 1937-1938*, enclosing ten cents in postage.

3. Appoint committees to report on specific problems, such as education and civil liberties, industrial strife and civil liberties, rights guaranteed citizens under the Bill of Rights, censorship of press, radio, and movies.

4. Have entire group discuss reports.

For detailed information, secure pamphlets on specific issues from and get in touch with the American Civil Liberties Union, 31 Union Square West, New York City.

The Church Plans for Its Children

By LILLIAN WILLIAMS

THIS dramatization was written for the section on the Christian Education of Children of the International Convention on Christian Education. It was presented on July 1, 1938 at the Columbus, Ohio, High School by the Players Group of the Glenwood Methodist Church of that city.

While especially appropriate for Religious Education Week, this play could be given at any time during the year when the church school leaders wish to bring before the membership of the church the work which it is attempting to do. It tells in simple dramatic form the way in which a church may, through the leadership of a few earnest workers, transform its religious education program for the younger groups from a stereotyped, old-fashioned affair to one that is vital and meaningful. It could be used with profit at county and state conventions and other interdenominational gatherings, as well as by local churches.

The International Council is glad to give permission for the production of this play by any such group. Additional copies of this issue of the *Journal* for use by members of the cast may be obtained from the offices of the Council, 203 N. Wabash Ave., Chicago, Illinois, at 15 cents each.

Cast

(In order of their appearance)

AGNES KELLY: One of the teachers in the primary department. A teacher in the public grade schools. Capable, and has a sense of humor.

MISS TEMPLETON: Superintendent of the primary department. Has studied leadership education courses and been to conventions and summer conferences. Knows her job and wants to do it better.

DR. MARDEN: Minister of the church. Tactful, willing to cooperate though he hadn't thought of doing anything himself.

GEORGE CROSS: Chairman of the finance committee. A successful business man. Rather nervous, inclined to repeat his words. Has to be convinced.

MR. KNIGHT: The Sunday school superintendent. He likes children and his position as superintendent though he doesn't know much about the work. Is a good executive.

MARVIN WARREN AND MRS. WARREN: An intelligent couple, parents of Alice, a junior, and Richard, a primary pupil in the Sunday school. Mr. Warren has

to leave town on an extended business trip after the second scene.

MR. AND MRS. HENRY: Good workers in the church. She teaches in the primary department and he has an intermediate class of boys which includes his son. They also have a daughter in the beginners' department. Mrs. Henry has brought some fancy work.

MRS. WASHBURN: President of the Women's Guild and leader in the church. She has decided ideas and expresses them bluntly, but is willing to be convinced. Is rather elderly. She carries a bag of knitting.

MRS. THORPE: Superintendent of the junior department. Not an aggressive type, but willing to follow. She will speak up on matters in which her department is involved.

MISS McAFEE: In charge of the junior missionary society.

MISS WILSON: Has been appointed temperance chairman for the Sunday school and is conscientious about the job.

SYLVIA ALLEN: Superintendent of the beginners' department. Young, pretty and smartly dressed.

ROBERT WELLS: Teaches a class of intermediate boys and does good work with them. Young and attractive. Beginning to succeed in law practice. In love with Sylvia.

JOHNSON: The janitor, who fears the new program will mean more work. He is dressed in work clothes and putters about.

Scenes

Scene One: Outside First Church. A pleasant, moonlit night in early summer.

Scene Two: A large classroom in the church school. Twenty minutes later. Black-out indicates lapse of forty-five minutes' time.

Scene Three: Same as scene two. Several months later.

SCENE ONE

SETTING: *The walk outside First Church building. For this scene, screens may be drawn up near the front of the stage, hiding the set behind. Exit near center of stage, into church building. Entrances left and right. Characters are dressed in light summer clothes. Tempo fairly rapid and natural.*

TIME: *About eight o'clock of an evening in early summer. A full moon has just risen.*

(Enter left, walk toward center, Miss Templeton and Miss Kelly)

MISS KELLY *(reluctant to go in):* Oh, what a lovely night it is. And would you please look at that moon? Miss Templeton, what possessed you to pick this night for a meeting?

MISS TEMPLETON *(vaguely):* Is there

a moon? Oh, so there is. You know, Agnes, I'm so scared I don't even know what time of the year it is. What time is it, anyway? *(Looks at watch)* Oh, we're early.

MISS KELLY *(in surprise):* You afraid? Why?

MISS TEMPLETON *(Not really afraid, but a little anxious):* Why not? Here we children's teachers have persuaded the pastor and the finance committee of the church and the president of the Women's Guild, and all those other dignitaries to come to this meeting to talk about the children's place in the church program. And they're coming! For the first time in the history of the First Church! If it's a flop it will be awful!

MISS KELLY: Oh, it isn't so bad as all that! After all, aren't we all members of this church, even the dignitaries, and even the children?

MISS TEMPLETON: You remember to say that later, when we need it.

MISS KELLY: Stop worrying, Tempie. Let's go look at that store room and the Guild room again to see if we can use them the way we were talking about . . . though I do hate to go inside on a night like this.

MISS TEMPLETON: All right. Come on in and stop looking at that moon. *(Exits)*

MISS KELLY *(Looking up and waving her hand):* Shine on, shine on, Mr. Moon! Not that you asked my permission! *(Follows Miss Templeton)*

(Enter right, Dr. MARDEN, and left, GEORGE CROSS. They signal each other, meet and shake hands.)

CROSS *(briskly):* Good evening, Dr. Marden, good evening, I see the minister got here, too! Miss Templeton made it sound so important that I just made the time to come. What's it all about?

MARDEN: I'm mighty glad you could come, Cross. I don't know what these children's teachers are up to but it wouldn't surprise me if it cost us something before we get through! We need you from the finance committee to help work out our financial problems.

CROSS: The way our contributions have dropped off the last two months, we'll have to be careful. They'd better not ask anything too expensive. No sir, not too expensive.

(They exit into church. Enter, left, MR. KNIGHT, followed by Mr. and Mrs. WARREN. As he approaches door, KNIGHT notices them, turns around and greets them.)

KNIGHT: Good evening, Mrs. Warren. How are you, Warren? I'm glad to see you both. We must have some parents here when we are talking about the program for children.

MRS. WARREN: The parents' class asked us to represent them, Mr. Knight. But even if they hadn't we would have had to come because of our own children. Alice said she wished to goodness we'd

find some place for the junior department to meet for worship except that ugly, dirty, basement room.

WARREN: And Richard said he wasn't coming to Sunday school any more if he didn't have a different teacher.

MRS. WARREN (*lowering her voice*): He has Miss Addison, you know, in the primary department. While she's done wonderful service all these years she is pretty old-fashioned for a bunch of boys.

WARREN (*confidentially*): She lectures to them and drills them on the order of the books of the Bible.

KNIGHT (*worried*): I'm interested in hearing you say that. I've heard rumors of dissatisfaction but it is hard to know how to deal kindly with persons like that, who have been working faithfully for years. I tell you, the Sunday school superintendent's lot is not an easy one!

WARREN (*puts his hand on Knight's shoulder as they exit into church*): Well, Knight, we're with you and we'll do what we can to help. (*All exit*)

(*Enter right, MR. and MRS. HENRY*)

MRS. HENRY: Of course I know it's all right to leave Carl in charge of Betty, especially as she has already gone to sleep. But it's so bright out tonight, I'm afraid some of his gang will call him up and ask him to play on the streets.

HENRY: Now, Laura, after all these years Carl has been taught trustworthiness, at home and Sunday school, I should think you could depend on him.

MRS. HENRY: But he's fifteen, and you know what Booth Tarkington says about fifteen—it's a different race.

HENRY: I wish we knew of a good club or some place where he could go to work on things, like hobbies. If our church were equipped for it now, with someone to supervise it . . .

MRS. HENRY (*interrupting*): As I live, that's an idea! Come on in and tell them about it. (*Exit*)

(MRS. WASHBURN *passes through, alone, and enters church*)

(*Enter MRS. THORPE, MISS McAFEE, MISS WILSON. They have driven to the church together.*)

MRS. THORPE: Yes, Miss Wilson, I dare say you are right. The liquor problem is certainly worse than I've ever known it, and I know juvenile crime is on the increase. Our boys and girls do need temperance education and more than they've been getting.

MISS WILSON: This junior temperance society has a very good program lined up, it seems to me.

MRS. THORPE: Yes, but I wish we didn't have to have another society for it. Sometimes I think the children must get all mixed up about what they ought to do, with each organization stressing something different. I wish we could unify the program some way.

MISS McAFEE: Then I suppose you don't approve of my junior missionary society, either, because that meets during the week?

MRS. THORPE: Oh, it's very fine, I'm sure, Miss McAfee. But after all we do teach missions on Sunday, too, and with two different emphases going on, it must be confusing to the children. They're not

very strong on geography yet, and they're likely to get the countries mixed up.

MISS McAFEE: But they don't have enough time on Sunday, and besides we have our special financial pledges.

MRS. THORPE: That's just it. If we only had time enough to do some real work on each of the different projects, say, so the children could feel that what they are doing amounted to something. Then we could make the giving really mean something.

MISS WILSON: Well, we can't settle it out here. Come on in, I think we're late.

(*Exit. Enter right, ROBERT WELLS and SYLVIA ALLEN, strolling*)

ROBERT: Sylvia, my fine feathered friend, I don't see why you insist on going to a meeting on a swell night like this. Look at that moon and think what it's doing to the lake.

SYLVIA: Get thee behind me, Satan!

ROBERT: And push you in! Now look here, just because you've been made superintendent of the beginners' department shouldn't mean that you never have time to see me.

SYLVIA: See you? Did you say "see you?" Every time I happen to look up, there you are. You even keep bumping into my dreams.

ROBERT: Then how about a ride? I'll give you something to dream about, sure 'nough.

SYLVIA: Act your age, man. I'm going to this meeting and so are you.

ROBERTS (*sighs*): I give in.

SYLVIA: You know you're as fond of your intermediates as I am of my beginners. Besides, where's your gratitude for the church school teachers? Just think back. Where did you first meet me?

ROBERT: I've got it—in a teachers' meeting.

SYLVIA: I'll tell you what. If this meeting is over early enough, maybe we could drive out on the highway and get a hamburger at one of those curb service stands.

ROBERT: Wotta woman! Always thinking of something to eat! (*Exit.*)

SCENE TWO

About twenty minutes later. The screens are pushed back and reveal the group seated informally in a church school classroom. There are a couple of religious pictures on the wall. Most of the chairs are straight-backed but there are two or three more comfortable ones. A movable blackboard stands right, behind Knight. On it written the following list:

*nursery during church hour
toddler's class
beginners' department
primary department
junior department
junior choir
junior missionary society
temperance education*

Knight faces the group, seated behind a small table containing books and papers. He is acting as chairman. The others are seated informally, more or less in a semi-circle facing him. Dr. Marden, Mr. Cross and Mrs. Washburn are near the front.

Mrs. Washburn is in full view of the audience. At the back sit Sylvia and Robert. They are interested in what is going on but entirely aware of each other. Some by-play between them if not too conspicuous, may go on throughout the scene. Mrs. Henry works on her embroidery or other fancy work in a desultory manner, forgetting it as the conversation becomes interesting. Mrs. Washburn knits vigorously throughout, her gestures indicating her attitude. Miss Templeton has just made the opening speech.

MISS TEMPLETON: I hope that's clear. I'm sure you will have many questions to ask, but that's what we're here for, to discuss the whole program. (*She lays down her piece of chalk on the blackboard and takes her seat as Knight continues.*)

KNIGHT: Thank you, Miss Templeton, that was an excellent presentation.

MRS. WASHBURN (*impatiently*): I still don't see why we had to have this meeting to discuss the church's program for the children. Don't we already have the Sunday school? Why not just teach them to know God and read the Bible and be Christians?

HENRY: Yes, but *how* teach them?

MRS. WASHBURN: Why . . . just *teach* them!

MRS. WARREN: When the children don't want to be taught and beg to stay home, we'd better start talking about it. That's what mine do.

MRS. THORPE: I know the attendance in my junior department has been falling off steadily. Something will have to be done there. I need some help.

KNIGHT: As general superintendent, I'm not so happy about the product we have had from our Sunday school in recent years. I have the hardest time trying to persuade any of the young people who have gone through our church school to teach classes or do anything else in the church school. There must be a better way of teaching them.

DR. MARDEN: You're right, Knight, there must be a better way of teaching.

MISS KELLY: We want the children to feel a part of the church and loyal to it, so they won't drift away as soon as they get old enough.

WARREN: If they don't enjoy coming I think we ought to find out why and see if we can't change things so they will.

MISS TEMPLETON: I think our own attitudes are as important as anything we do. Are all the adults of our church really interested in the children? Do we consider our children members of the church family with equal rights with adults to the services and facilities of the church? If we do, I know we can work out a program that will appeal to them.

MRS. WASHBURN (*aside*): Children who haven't joined the church, *members*? Why, how odd!

MRS. THORPE: I wish we could make the junior room attractive, but it's dark and dirty and nothing we do seems to help any. I wish we could have a room with a worship center like the one I saw a picture of in a magazine.

MISS TEMPLETON: Oh, so do I, Mrs. Thorpe.

MRS. THORPE: It was made out of a

big classroom something like the Joy Club room next door. They put beaver board over an extra door and window at the back, painted everything and put in new light fixtures. Then they hung drapes in front and had a lovely picture hung as a warship center with a table below holding flowers and candles.

CROSS: Wait a minute, Mrs. Thorpe. It costs money to fix up a room like that, lots of money, and our budget situation is none too good.

MRS. HENRY: But isn't it really necessary to do *something*, Mr. Cross? And that basement room the juniors are now in is *awful*. Really it is.

CROSS: Maybe we could shift things around and put them somewhere else. What about the Guild room, Mrs. Washburn? Does anybody use that on Sundays?

MRS. WASHBURN (*horrified*): Mr. Cross! Use the Guild room for children?

CROSS: Why-er, I just thought—

MRS. WASHBURN: Well don't think of that! We don't want a lot of boys and girls in there tramping on that rug it took us so long to pay for, and getting everything all messy when we meet on Mondays.

KNIGHT: Just a minute! Let's not decide on rooms yet! Let's get back to what Miss Templeton said in the opening talk tonight about a unified program. She has listed here on the board the various organizations in which our boys and girls are supposed to have a part. There's the nursery during the church hour, the toddler's class, the beginners', primary, and junior departments, the junior choir, and the junior missionary society which Miss McAfee thinks we should stress.

MISS MCAFEE: Yes, I really do.

KNIGHT: And Miss Wilson thinks we ought to have a club or society for temperance education.

MISS WILSON: Indeed, we must!

KNIGHT: And Miss Kelly says she needs more time for social service projects.

MISS KELLY: I do need more time badly.

MARDEN: Don't forget the church services. If we are to consider the children members of the church family even before they join, they ought to be in the church services sometimes. Some of the older people are always complaining because they never see any children there.

HENRY: I don't think they'd complain if they sat behind me when Betty is with us! She just can't be still.

MISS TEMPLETON: Can't you see how chaotic it all is? Here are all these different agencies, each trying to teach something important—temperance, good citizenship, worship, Bible, missions, church loyalty—when the children get them piecemeal like that, how can we expect them to put the various elements together and live consistently and happily?

MRS. HENRY: I agree with Miss Templeton. Even if each of these organizations did its work perfectly, it still wouldn't be satisfactory. How are you going to teach citizenship and social service without training in worship that will

help them to face problems from a Christian point of view?

MISS MCAFEE: How am I going to teach missions without giving the background from the Bible?

MISS WILSON: And certainly temperance education and good citizenship go together.

KNIGHT: Well, it seems to me that the only way to unify the program is to have a committee to do it that is made up of the various people interested, all of whom are willing to present their programs for what they are worth and have them pooled into one unified plan.

MARDEN: I don't know any better committee you could get from this church than the one that's here tonight.

KNIGHT: If the minister nominates us, I think it's a safe bet we shall all be appointed! So *suppose* we see how we feel about it. Let's have a show of hands on the general idea. We shall assume that each interest represented here is to have a fair share in whatever plans are worked out and that the program will be arranged cooperatively, each one contributing his own experience and special knowledge, to make one whole program. All who are willing to do that, raise your hands. (*All but Mrs. WASHBURN AND Mr. CROSS raise their hands. MISS MCAFEE is hesitant but finally raises her hand. They do this briefly and then lower.*)

KNIGHT (*after pause*): Mr. Cross?

CROSS: Did you want me to vote? I don't have responsibility for any children's group.

KNIGHT: Oh, but you do. We can't plan any extension program unless we get the support of the finance committee.

CROSS: Then I guess I'd better stick around. (*Raises hand briefly.*)

KNIGHT: Mrs. Washburn, you didn't vote. Are you opposed to this plan?

MRS. WASHBURN: I didn't think I would logically be on the committee. I don't teach a class.

KNIGHT: No, but what can we do without the support of the women of the church? And if you are on the committee and help plan the work, I know the other women will follow you.

MRS. WASHBURN: I'll be on the committee, then, but I'm not promising to agree to any particular plan. What I want to know is, what are we supposed to do with the children?

KNIGHT: Exactly, you've stated just the thing we ought to take up next, Mrs. Washburn—the goals of the program.

(*There is a slight pause in which everyone looks slightly embarrassed.*)

MARDEN (*coming to the rescue*): It seems to me the goals for children are the same as they are for adults—the objectives Jesus selected for us. We want to help our boys and girls to be the kind of persons who will love the Lord God with all their mind and soul and strength, and their neighbors as themselves.

(*General agreement expressed by words—ad lib: "That's it!" etc.*)

MRS. THORPE: Only we can't do that all at once. That definition takes in a lot of territory.

MARDEN (*thoughtfully*): No, nor by the same methods with all groups.

MRS. THORPE: It seems to me we will have to have goals graded according to the ages of the children, and use each year what they have learned before.

SYLVIA: That is what I wish we could do together—work out reasonable goals for each age. I think we sometimes expect too much of beginners.

MISS TEMPLETON: Yes, for each department we must use experiences that are natural to children at that age, and subject matter and activities that are appropriate and we must know what we may reasonably expect of boys and girls all along the line from the littlest ones to the big ones.

MISS KELLY: That is what we are trying to do in the public school these days. We have integrated programs that are graded in increasing difficulty, as our principal says.

MARDEN: Tell us a little more about that, Miss Kelly, won't you?

MISS KELLY (*Stands for this speech*): Well, in our social studies, for instance, we have the children work on a project that has a good many angles to it, like where our food comes from. They do all kinds of things in learning about that—having a garden and growing vegetables, and going to the market, or maybe visiting a farm. And they draw pictures of food—that takes in drawing lessons; and play grocery story and sell play food to each other—that's arithmetic; and write reports and articles about it—and that's learning to write. And of course they read many books about it. They may do that in the fourth and fifth grades and in a few years they may come back to it, but take in more difficult aspects, such as economic laws and tariffs and imports. (*She sits down.*)

KNIGHT: Thank you Miss Kelly.

MRS. HENRY: I've noticed our Sunday school lessons are getting more like that. They are written in units, too, so we study missions for a while; then the story of the Bible, and then community problems, and things like that. And, of course, we use the graded lessons, so I suppose they take up the same problems in later years.

SYLVIA: That's why I was wondering, when Dr. Marden said he wished the children could come to church. I doubt if any of the little ones in my beginners' group could enjoy it except as a rare treat.

MARDEN: No, Miss Sylvia, not the very littlest ones. But what about the juniors?

SYLVIA: If you make your sermons simple enough, Dr. Marden, even for the juniors to understand them, it means the grown people don't get the mature kind of thinking they need.

ROBERT: And if you don't make them simple, the juniors can't help fidgeting.

MRS. THORPE: Why couldn't all the children, except the tiny ones, march into church following the junior choir, for the first part of the worship service? You could keep that simple, Dr. Marden, with the kind of music and Scripture they have

in their classes, and yet make it dignified, too. Then the children could leave and the rest of the service could be for adults.

MRS. WARREN: Yes, and they could come back to their classrooms for some more work and that would give time for some of these various interests we have been talking about.

MISS TEMPLETON: That's what they call an expanded session. It's one way of getting the extra time we need for the program we are planning.

(Enter JOHNSON, the janitor, dressed in work clothes. He stands in the back of the room and listens to the discussion.)

MARDEN: Come on in, Johnson. This discussion affects you, too.

JOHNSON: I'll just stay here, thank you sir, and listen a bit.

MISS McAFEE: Well, some of the children are already used to coming on Wednesdays to the missionary society. Maybe we could use that hour for a weekday session to carry out the program we decide on. It would have to be connected with the Sunday session, of course, to get the kind of integration we have been talking about.

CROSS: How about the vacation school? I thought that was a summer school in which you could catch up on things the children didn't learn during the school year.

MRS. HENRY: Certainly we won't give up the vacation school! That should be planned as part of the whole program, too.

WARREN: We need something going on through the year that permits activity somewhat like the vacation schools. I wish we could have a hobby shop in the basement where the boys—and girls, too, maybe—could work on things and keep them off the streets.

MISS TEMPLETON: Before we decide on how to get the extra time we need we will have to work out our program. I've been wishing we could use both the regular Sunday school hour and some other time during the week, say, for six weeks, on some missionary project. (Miss McAfee nods vigorously.) That would give us a chance to do some real work. I've heard that some churches have everybody, young and old, study a missionary project at the same time, and then they have a fair or exhibit to show what they have been doing. We could spend the next few weeks after that on temperance education and if the adult classes joined in maybe we could do something about the taverns in this neighborhood. (Miss WILSON ad libs: "Oh, fine, if we only could!") I believe we would all get more out of it that way than having the lessons scattered.

MRS. THORPE: I think I like the idea of the expanded session best. It means taking the teachers of the church service, but maybe we could arrange the work so we could take turns staying during the extra session.

MRS. WASHBURN: I don't approve of that idea. The primary department is right next to the auditorium and we could hear everything that's going on.

MISS TEMPLETON: Certainly, Mrs.

Washburn is right; we mustn't disturb the church hour. But perhaps we could move the primary department. We don't need to consider the present arrangement of class and departmental rooms as inevitable and unchangeable, do we?

KNIGHT: Perhaps we could have a subcommittee to study the whole situation, find out how many people are in each department and class, and which room is best suited to their needs. Then we could change around every year in order to get the space each group really needs.

MISS TEMPLETON: That's a good idea, Mr. Knight! So you see, Mrs. Washburn, we might not be using that primary room at all during the church hour. That might be turned over to one of the young people's groups and the primaries be given a room where they could make things and work on dramatizations and play games.

MRS. WASHBURN (aghast): You mean you will let them sew and hammer and run around the church on Sunday?

MISS TEMPLETON (conciliatory): Oh, we wouldn't have them hammering during church but we would have them doing things, things that are interesting and challenging, and that would mean moving about.

CROSS (dubious): How can they learn anything if they are running around all the time—dashing about?

MISS TEMPLETON: Working on a play which they have written teaches them to help each other and to share materials and to cooperate happily—those are things worth knowing.

MISS WILSON: My temperance society book says that doing chemistry experiments teaches children to distinguish between good uses of alcohol and bad uses of alcohol.

ROBERT: I've found that playing games under supervision teaches them fair play, and to think of others, and peps them up so they do better thinking.

MISS McAFEE: Surely building churches and African huts and Palestinian villages and Chinese hospitals helps them learn about the worldwide church.

MRS. THORPE: And making scrolls and illuminated pages teaches them about how the Bible came to us.

MRS. WASHBURN: Well, I never thought of that. (She puts down her knitting and seems lost in thought during the rest of the scene.)

CROSS: I guess that's what people mean when they say we learn to do by doing.

KNIGHT: Johnson, I see you are still standing back there. What do you think of all these plans?

JOHNSON (dolefully): It sounds like more work to me, Mr. Knight. Letting the children traipse all over the church and changing the rooms around and messing up things. Who's going to do all the cleaning up after? That's what I want to know.

MISS TEMPLETON: Oh, we won't let them impose on you, Johnson. We'll try to use you to teach them consideration for others!

MRS. WARREN: Now, about the junior room. . . .

(Blackout to indicate a lapse of time. When lights go on the group is breaking up; some have left; others are putting on hats and saying goodbye.)

MARDEN: Well, this has been a most illuminating evening!

KNIGHT: Hasn't it, Doctor? (to Cross) Cross, will you get some figures on the cost of fixing up the Joy Club room for the juniors, with a worship center? Just the materials. I think we can get the men's classes to donate most of the work.

CROSS: I'm afraid we'll have to have a special campaign for paying for it. It looks like we didn't put enough in the budget for the Sunday school work, but then we didn't know it was so important. However, if the young women are willing to give up their room they have had all these years, we should be able to find the money to fix it.

MRS. WASHBURN (overhearing): The Joy Club is rather left out in the cold. Um—um—um, yes, I believe I'll talk to the Guild women about letting that class use our room! That's just what I'll do. After all, those young women will be old enough to be joining in the Guild in a few years. (They exit as they talk.)

(SYLVIA has been talking to Miss TEMPLETON and MRS. THORPE. She leaves them and comes over to Bob, who has been standing rather lonesomely waiting for her. All the others leave.)

SYLVIA: Bob, I can't go with you now. I promised Mrs. Thorpe I'd stay and look over all the rooms tonight because the committee on placement of groups is going to meet next Thursday.

ROBERT: Say, this Sunday school is interfering seriously with my courting!

SYLVIA: Oh, so that's what you've been doing!

ROBERT: Well, I guess I'd better stay here till you go. Can't have a dame like you alone on the streets at night. Besides, I sort of like that idea Mr. Henry gave us of a workshop for the boys. I'm going down to the basement and look around.

SYLVIA: Oke, I'll meet you under yon elm tree by the side door as the clock in the steeple strikes twelve.

ROBERT: That suits me. It's nice and dark there.

(SYLVIA makes a face at him and exits as the scene closes.)

SCENE THREE

(It is several months later; after church on Sunday. Same room; furniture changed around. Flowers on table. Women have changed hats and wear coats or jackets to indicate change from last scene.)

(Enter MR. and MRS. WARREN)

MRS. WARREN: The chapel wasn't finished before you left on your trip, was it Marvin? I want you to see it. It's the loveliest thing you ever saw. (As she talks they are walking to a door; stand at the door and look out into next

(Continued on page 34)

Suggestions for Building OCTOBER WORSHIP PROGRAMS

PRIMARY DEPARTMENT

By Margaret Sherwood Ward

Mrs. Nelson Ward, formerly Margaret Sherwood, needs no introduction to readers of the *Journal*. Before her marriage Mrs. Ward was Assistant Editor of the Children's Division, American Baptist Publication Society. She has written a number of primary worship programs for the *Journal* in past years and we are happy to have her prepare them again. She lives in Germantown, Philadelphia.

THEME FOR OCTOBER: *God's Beautiful Autumn World*

For the Leader

Primary leaders often have found in the beauties of the returning spring or the summer natural channels for guiding the worship experiences of their groups to an appreciation of God the Creator of all beauty. Perhaps less frequently do we take advantage of the autumn to help our children find in that season of the year the evidences of God's many good gifts and his plan for the loving care and preservation of his children and little creatures. That children of this age are responsive to autumn glory is revealed in a statement by Jeanette E. Perkins in her book *As Children Worship*.¹ One primary child when asked to "think of the most beautiful thing you have ever seen" replied, "The leaves in the woods when they are all colored."

Suggested Emphases

FIRST SUNDAY: *God's Beautiful Autumn World*

SECOND SUNDAY: *Bright Autumn Leaves*

THIRD SUNDAY: *Birds Flying South*

FOURTH SUNDAY: *Fruits Upon the Tree*

FIFTH SUNDAY: *Our Best Hallowe'en*

Activities Which May Lead to Worship Experiences

1. Taking a walk in the woods to look for beautiful things in God's autumn world, and bringing back treasures for the primary room; such as, colored leaves, nuts, bright berries, seed pots, autumn flowers, fruits like apples or pumpkins.

2. Learning about God's laws of coloring the leaves every fall, of hiding seeds in the ground to make new trees, flowers and fruits next spring, of the way he cares for birds and animals in winter-time.

3. Looking at colored pictures of autumn scenes.

4. Listening to a lovely poem or story about the autumn.

5. Making a department book or frieze for the room about "God's Beautiful Autumn World." This may be illustrated with original drawings by the children

or pictures cut from magazines and story papers.

6. Learning songs of appreciation for God's gifts in the fall.

7. Making up a song or poem about some of the autumn beauties. A fine project along this line is described in *Children's Leader* for October, 1934.²

8. Discovering and learning verses from the Bible about God the Creator of all seasons.

9. Thanking God for his gifts and care of his children and little creatures at this time of year.

10. Planning ways of sharing happiness instead of playing mean pranks at Hallowe'en.

Materials That Will Enrich Worship

SONGS:

"Wonder Song"³

"The Summer Days Are Ended"³

"A Prayer for Each Season" (Autumn)^{4, 8}

"Hymn for the Autumn"⁴

"Can a Little Child, Like Me"^{4, 5, 7, 8}

"The Kind Father"⁶

"What the Seasons Bring"⁶

"Falling Leaves"⁶

"Welcome to Autumn"⁶

"An Autumn Song"⁷

"Autumn Day"⁸

"Autumn Leaves"⁸

SCRIPTURE:

"He hath made everything beautiful in its time."—Ecclesiastes 3:11a

"Behold the beauty of the Lord,"—Psalm 27:4b

"Many, O Lord my God, are the wonderful works which thou hast done."—Psalm 40:5a

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Genesis 8:22

"And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the

earth, and to every bird of the heavens."—Genesis 1:29, 30a

"God, who giveth us richly all things to enjoy."—1 Timothy 6:17b

"The season of the fruits drew near."—Matthew 21:34a

"And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good."—Genesis 1:12

"The earth is filled with the fruit of thy works."—Psalm 104:13b

"Let the whole earth be filled with his glory."—Psalm 72:19b

"Like a tree planted by the streams of water,

That bringeth forth its fruit in its season,"—Psalm 1:3a

"He did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness."—Acts 14:17b

PICTURES AND NATURE TREASURES:

Colored pictures of autumn scenes, birds flying south, animals getting ready for winter, and the like, from current magazines, story papers, and the Graded Picture Sets.

Gaily colored autumn leaves, bright berries, acorns and other nuts, seed pods, fall flowers, fruits like red apples or yellow pumpkins, as available.

STORIES:

"Autumn Days"⁹

"The Tree Yielding Fruit"⁹

"The Big Red Apple"¹⁰

"A Great Surprise" (Hallowe'en)¹⁰

"The Little Old Lady and Her Apple Tree"¹¹

"Hedgerow Harvest"¹¹

"Ruth and the Seeds"¹²

"The Hallowe'en Surprise"¹³

AUTUMN POEMS:

AUTUMN

Apples mellow, pumpkins yellow,
Tell the time of year;
Nuts are falling, nature calling,
Autumntime is here.

Colors gaily, changing daily,
Brighten field and wood;
Autumn's glory tells the story,
God is great and good.

—IDA F. LEYDA¹⁴

² Sophia J. Tomlinson, "We Made Our Own Song," The American Baptist Publication Society, Philadelphia.

³ Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*, Richmond, Va., Presbyterian Committee of Publication, 1929.

⁴ *Primary Music and Worship*, Philadelphia, Presbyterian Board of Christian Education, 1930.

⁵ Clara Beers Blashfield, *Song Friends for Younger Children*, Rock Island, Ill., The Vaile Co., 1931.

⁶ Danielson and Conant, *Song and Play for Children*, Boston, The Pilgrim Press, 1925.

⁷ Edith Lovell Thomas, *A First Book in Hymns and Worship*, New York, The Abingdon Press, 1922.

⁸ Danielson and Conant, *Songs for Little People*, Boston, The Pilgrim Press, 1915.

⁹ Elizabeth Colson, *A First Primary Book in Religion*, New York, The Abingdon Press, 1920.

¹⁰ Bailey and Lewis, *For the Children's Hour*, Springfield, Mass., Milton Bradley Co., 1906.

¹¹ Elsie H. Spriggs, *All-the-Year Stories for Little Folks*, New York, Fleming H. Revell, 1928.

¹² Grace Helen Davis, *Story World*, October 31, 1937, Philadelphia, The American Baptist Publication Society.

¹³ Grace Helen Davis, *Story World*, October 27, 1935, Philadelphia, The American Baptist Publication Society.

¹⁴ From *Melodies*, Copyright, 1915, Wapello, Iowa, Leyda Publishing Co., 1916. Used by permission.

Now the Year Is Turning

Now it's happy autumn time,
Now the year is turning;
Overhead the leaves are red,
Fires of home are burning.

Now it's happy autumn time,
Now, to barn and bin,
Food and grain from field and plain
Rich we garner in.

God, who made the whole good year,
All the lovely days,
Now that autumn time is here,
Hear our song of praise!

—NANCY BYRD TURNER¹⁵

AUTUMN PRAYERS

I'd like to say good-bye to birds
Before they fly away,
Down the distant southern sky
Each early autumn day.

But quietly they spread their wings,
So quickly off they go,
I never know their leaving time
Until I miss them, oh!

But prayers for them I like to say
When comes the autumntime,
That God will guide them safely through
To their loved warmer clime.

—NORMAN C. SCHLICHTER¹⁶

OUR BEST HALLOWE'EN

We had the greatest lot of fun
Out playing jokes tonight.
We took a pie to cross old Pete,
Then ran with all our might.

Bob left a stack of kindling-wood
By lame Aunt Betsy's door,
(But not where she'd fall over it
And hurt herself some more.)

And Nellie put her funny Jack
On Benny's window-sill,
And left it there for him to see
Because he's been so ill.

I sneaked some pop-corn balls to Sue
(We quarreled yesterday),
And, oh, a lot of other folks
We played jokes on that way.

'Course mother helped us with it all—
She didn't think 'twas queer.
Oh, how I wish that Hallowe'en
Came twenty times a year!

—EDITH MAY CUNNINGS¹⁷

A PRAYER ABOUT LEAVES

God, who made the lovely leaves,
And, with the first of spring,
Set them all along the boughs
Lightly opening—
Now that frost's on field and hill
Thou wilt keep them still.

When the maple-trees are gold,
And the aspens turn;
When the leaves of oak and ash
Red and ruddy burn—
All the leaves in all the land
Still are in thy hand.

When the earth is gray and bare,
And the skies are cold;
When the winds begin to take
Scarlet, brown, and gold—
Still each bough and leaf will be
Safe with thee!

—NANCY BYRD TURNER¹⁸

¹⁵ From *Primary Music and Worship*. Copyright, 1930, by the Presbyterian Board of Christian Education. Used by permission.

¹⁶ From *Sunshine for Little People*. Kansas City, Missouri, Nazarene Publishing House. Used by permission.

¹⁷ From *Story World*. Philadelphia, The American Baptist Publication Society. Used by permission.

¹⁸ From *Picture Story Paper*. Copyright, 1934. Cincinnati, The Methodist Book Concern. Used by permission.

Suggested Program for October 2

THEME: *God's Beautiful Autumn World*

PREPARATION FOR WORSHIP: If the children have taken a walk in the woods during the previous week and brought back some autumn treasures, these may be arranged in various places in their room or on a special table in the nature corner. Let the group talk informally about the beauty they have seen. If some autumn glory may be seen within a short distance of the church, the leader may arrange a nature walk at the beginning of the department session. For city children to whom neither of these plans is suitable, a study of a few colored pictures of autumn scenes or listening to a lovely fall poem will help prepare the group for worship.

INSTRUMENTAL MUSIC: "This is My Father's World"¹⁹, 4, 7 or "For the Beauty of the Earth."²⁰, 4, 5, 7

AN AUTUMN POEM:

OCTOBER

Brown seeds snuggle to the ground,
Bright leaves flutter softly round,
Make for them a cover;
Squirrels whisk gaily through the trees
Gathering nuts, while busy bees
In their hives now hover;
Wiggling worms in cocoons snug,
And even every little bug,
Knows that summer's over.
To all God has been so good,
Has given beauty, homes, and food,
In this gay October.

—BERTHA C. ANDERSON²¹

SONG: "Now the Year Is Turning."²²

SCRIPTURE: Let the children recall a few familiar verses such as, Ecclesiastes 3:11a; 1 Timothy 6:17b; Psalm 72:19b.

STORY: THE AUTUMN RIDE

"Who would like a drive into the country?" asked daddy right after lunch. He didn't need to ask twice, for mother and Tommy and Nan were more than willing. "It's such lovely October weather that we wouldn't miss driving for anything," they all said.

It was indeed fine weather, with a blue haze which made the buildings of the town look quaint and far away. But everyone was too eager to get out into the country to pay much attention.

"This is the time of year when the trees are dressed in bright colors," said mother.

"Yes, the trees in the park show us that," put in Tommy. "They're mostly in yellow, but the oaks are reddish brown."

Daddy took a quiet little country road, and drove along it slowly. In that way each member of the family could enjoy the pretty fields and woods that were passed.

"There are plenty of yellows out here, too," said Nan. They were coming to a couple of tall, well-shaped trees standing close by the roadside, whose leaves were a bright yellow.

Daddy looked around with a smile.

¹⁹ From *Children's Leader*. Copyright, 1934. Philadelphia, The American Baptist Publication Society. Used by permission.

"Do you know what these trees are?" he asked. "They are hickories, and maybe we can pick up a few nuts beneath them."

That idea pleased Tommy and Nan, so daddy stopped the car and they piled out. They found that most of the nuts were still high in the tree, though, and so they had to be satisfied with just a small number.

"I'm more pleased with the hickory-leaves than with the nuts," declared mother. She stepped from the car and broke herself a branch of especially pretty ones.

They drove on again, stopping a second time to pick some sprays from a scarlet Virginia creeper that was climbing an old stone wall.

"These scarlet leaves are gorgeous," mother said.

Presently daddy stopped the car at a small stream that wound lazily in and out.

"Let's just sit and look awhile," he said.

It was a lovely sight, for in the low meadow close to the quiet stream were clumps of swamp-maples, with their red leaves that made them the gayest trees of any that the family had seen that afternoon. There were trees with yellow leaves, too, and on the high ground at one side were russet-brown oaks.

"It's like a picture, daddy," said Nan.

"Yes, that's what it is," gently answered daddy. "It is a picture that our heavenly Father painted for us."

That helped each one enjoy the red swamp-maples and all the other autumn scenes still more, because they were thinking of the Great Artist who had richly colored them.

—GRACE HELEN DAVIS²³

PRAYER:

AN AUTUMN PRAYER

I'm thankful I have eyes to see
Every glowing autumn tree,
I'm thankful I have ears to hear
Their fluttering when the wind comes near.

I'm thankful I can smell the air
Sweet with leaf-smoke everywhere,
Thankful to taste fruits ripe and mellow,
Thankful to touch leaves golden yellow.

For these five senses I thank thee so!
You gave them, God, that I might know
What autumn art-work you've displayed,
What a wonderful, beautiful world you've made!

—ERMAUD EATON²⁴

SONG: "All Things Bright and Beautiful."²⁵, 4, 5, 7, 8

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JUNIOR DEPARTMENT

By Ellen M. Goldey*

THEME FOR OCTOBER: *Christian Juniors Living as Friends of Jesus Today.*
(Continued)

For the Leader

OUR PARTY IN THE WOODS¹

The trees had put on their prettiest dresses of scarlet and orange and gold
For the boys and girls were coming to have a party, so they'd been told.
And the sunshine had gladdened that day and had made it so lovely and bright,
That when the boys and girls were there, it made a beautiful sight.

How busy they were, those children, gathering up the wood,
And placing it in a pile, just as good campers should.
And then as the fire got started, they hunted for branches long
(Just watch them, with their wieners, around that fire throng.)
How happy they were, and how they enjoyed that meal,
And how they shared with each other and how joyous it made them all feel!

And then, when the lunch was all over, it was time for a little fun
A football—then up to the field you should have seen most of those boys run!
A walk through the woods for the others, kicking the leaves as they went
Now up a steep hill, now over the rocks, in this way their time was soon spent.

And so before they could think it, the afternoon was almost gone
But before they left they gathered around and sang a beautiful song.
They sang of "Our Fathers' World"; of the music of rocks and of trees;
And add, if you will, the sweet laughter of boys and of girls, like these.
They'd had a beautiful time, it had been a wonderful day;
I'm sure the trees were happy they'd dressed in their colors so gay.

It is oftentimes difficult for us who work with juniors to know the attitudes of our boys and girls toward one another or to discover their behavior when playing with a group of other boys and girls. And yet it is tremendously important that we should know this. Of what avail are our services of worship unless they become integrated into the lives of our boys and girls so that they become the guiding forces in their every day lives? We have discovered in our own group that October, with its crisp, sunshiny weather, brings with it an opportunity for us to discover to what extent our boys and girls have really worshipped during the year. For it is in October that we have our party in the woods, cooking our lunch together over an open fire, playing together, hiking and singing together, enjoying God's out-of-doors together. It is on this afternoon that the boys and girls get acquainted with each other and with all the teachers and helpers. And we discover many traits of character which will be the key to a better understanding of our boys and girls, for in the four or five hours spent together in the freedom of the woods on an October

afternoon we can learn more about our boys and girls than we could possibly learn in many months during the short time we have them on Sundays.

It is on this afternoon also, that we play together as one family and not as individual classes and "my teacher" becomes "our teachers." Those of us who have been worrying for fear "Tom, the problem child" of the department might get beyond our control, discover to our amazement that Tom has ceased to be the "problem child" and instead is busy and happy doing things that interest him.

It is on this afternoon that our boys and girls become aware of the beauty of the world in which they live. Because we have been using during the month, some of the lovely nature psalms and have been singing hymns of praise to God for his wonderful world, there comes to our boys and girls a feeling of gratitude to God when they listen to the song of the breeze rustling the leaves, or to the song of the birds as they sing their autumn anthems of praise, or to the song of the Brandywine as it comes splashing and dancing over the rocks which rise majestically from the bed of the creek. And we believe that this beauty which these boys and girls have found for themselves becomes a part of them.

To the leaders of a downtown church in a large city, a trip to the woods or the country may seem too great an undertaking and yet it is to such a group that such a trip would have real values. On the other hand, a group in a small community surrounded as it were, by country, is often unaware of the beauty and joy which is so close at hand, and for them such a trip has value. Let me tell, rather briefly, a little about our own group and how we started to have "Our Party in the Woods."

Wilmington is a city of 120,000 inhabitants and Grace Church is located in the heart of the city and is a downtown church. Our boys and girls come to us from all over the city and many from outside the city, driving ten and twelve miles to church school. I can think of nine different schools which they attend. This means, of course, that many of the boys and girls see one another on Sunday only and then have little time to become acquainted. It had been a tradition, I think one might call it, to have, some time during the month of October, a masked Hallowe'en party for each of the church school departments. The fall of the year after I had taken over the junior work, I confessed to Miss Clearwaters, our Director of Religious Education, how much I was dreading that Hallowe'en party. Always there came before me a picture of boys and girls standing masked before the group in a warm room waiting for someone to guess who was behind that mask. "I would like to take them out to the woods for a party some Saturday if I thought they wouldn't be disappointed not to mask. The days are so bright and crisp and the foliage is very beautiful now, I think we could have a good time." And so we thought it would be best to let the boys and girls decide which kind of party they would like to have. When the group gathered together for our worship service we told them about the two kinds of parties and asked them to vote on which kind they preferred. To our surprise practically everyone voted for the party in the woods. Questions flew—"May we cook our lunch?" "May we play football?" "Will we be able to take a hike?" and many, many more.

Of course there were many obstacles to overcome; it is always hard to get a Saturday in October that is free, so we plan early and set the date that suits the group. Then there is always a problem of the time for the party. We had hoped we could spend the warmest hours of the day out of doors but we found it would be impossible to start before twelve fifteen as most of the boys' and girls' Saturday mornings were taken up with swimming, dancing, and music lessons. Then we must select a place to hold our party. This indeed is often a real problem but most of our cities today have picnic grounds or parks where one can picnic. Be sure to select the most beautiful place you can, for there is no lovelier time of the year to expose our boys and girls to the beauty of the world in which they live. The place selected by our group was at least two miles from the church and since this was to be a party in the woods, we didn't want to spend out time walking to and from the party on city streets, so we found willing drivers and their cars to transport the group. Since the place selected for the party was in one of the city's parks it was necessary to secure a permit to build a fire and this afforded an opportunity for the group to become familiar with the laws of the city in using the parks. An undertaking, you say! Well, perhaps, but the results of this party are seen in the department during the entire year. If you should carry out this suggestion and if after such an afternoon you have three fifth grade girls come to you with pleading eyes, as they came to me last October and say, "Oh, Mrs. Goldey, do you have your plans all made for church school tomorrow? We have had such a good time and the trees and everything have been so beautiful we want to plan the worship service about this afternoon. Will you let us do it?"; you too, will be thankful and glad as we are thankful and glad for "Our Party in the Woods."

Setting for Worship

Since October is such a colorful month, let us keep the atmosphere of our room bright and colorful with leaves and the early autumn flowers. The boys and girls will be glad to bring these from their own gardens and will enjoy arranging them. For the worship table a simple bouquet of fall flowers with a few leaves added is lovely. We particularly like to use a brass bowl at this time of year. We purchased ours for fifty cents at Woolworth's. We often use yellow candles in our brass candlesticks on either side of the flowers. In front of these place the Bible opened to Psalm 100 and place the offering baskets on either side.

Suggested Program for October 2

THEME: *Arousing Gratitude for the Beauty of God's World.*

QUIET MUSIC as group gathers from classes.

SCRIPTURE (Leader): I am sure that we all feel that we would like to join the Psalmist this morning in a song of praise to God for this beautiful world he has given us. Let us repeat together Psalm 100.

LEADER:

We have in our hymnals another song of praise for God's beautiful world, "This Is my Father's World." This hymn was written by Dr. Maltbie D. Babcock, a minister who was born in Syracuse, N.Y. During his college days Dr. Babcock was a great leader in athletics. He was tall and broad shouldered and was an expert baseball player and a good swimmer. Two of

* Wilmington, Delaware.

² Written by a junior leader after our first party in the woods.

Dr. Babcock's outstanding characteristics were his abounding faith in God and his intense love for nature. He was in the habit of saying, "I am going out to see my Father's world." And so he wrote for us this hymn. Let us all sing it.

HYMN: "This Is my Father's World"
LEADER:

Many, many years ago there lived another man who talked about his Father's world. In fact he was the first man to tell us that God, who is the Creator and Ruler of this world, is our heavenly Father. He, too, was very fond of the flowers and birds and trees and he spent much of his free time among the hills of his Father's world. There he would talk and commune with his heavenly Father and perhaps it was here that he learned many of the great truths he taught his followers. John Oxenham in his book, *Hidden Years*, tells us an imaginative story about one of Jesus' visits to the hilltop.

STORY: "The Story of the Sunrise"²

PRAYER: Our heavenly Father we, too, want to thank thee for our eyes that thou has given us that we might see the beauty of thy world on this October day. As we gaze upon thy world in its autumn splendor we stand in wonder and praise of thy goodness to us. We thank thee for the many gifts thou hast given us. Amen.

CLOSING HYMN: "For the Beauty of the Earth."

Suggested Program for October 9

THEME: *Preparing for the Party in the Woods*

QUIET MUSIC as group gathers from classes.

CALL TO WORSHIP: Psalm 100 (in unison)

OPENING HYMN: "God of the Glorious Sunshine."

REPORT of Permit Committee (This committee is appointed when plans are made for the party if it is to be held in the park.) Let one of the committee read the rules about building a fire in the park. List the rules on the blackboard.

LEADER: Can we think of any more rules that we should obey next week on our party? (As suggestions are made, talk them over with the group to make sure they understand the rules and the reasons for them. A junior can readily understand what an unsightly park we would soon have if we allowed our papers to lie carelessly around. So they will take care of them until lunch is over and then have the fun of burning them in our campfire. It seems unreasonable to some, however, that they should not pick the wild flowers, but we can help these boys and girls understand that if we pick the flowers we spoil the beauty of the park for others who may come after us.)

LEADER: The rules we have listed are all rules our city has made. We are all

glad I am sure that our city has provided parks where we can go and cook our lunch over an open fire and have a good time in the open and I know we will all be glad to obey these rules on Saturday. But you know we are Christian juniors, living as friends of Jesus, and I wonder if there are any rules that Jesus taught that we would like to add to our list. (The following were added: "Be ye kind one to another." "As ye would that men should do unto you, do ye even so unto them likewise." "Forget not to show love unto strangers." "Ye are my friends if ye do whatsoever I have commanded you." "This is my commandment that ye love one another." "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.")

PRAYER: Our heavenly Father we are glad that there have been men in our city who had the vision to establish parks where we may go and have a good time in the open. Help us to remember when we go on our party to obey the park rules and help us always to remember to obey the rules Jesus taught us that we may ever live as his friends. Amen.

CLOSING HYMN: "O, Master of the Loving Heart."

Suggested Program for October 16

THEME: *Thanking God for a Happy Time Together.*

The following service was planned by the three fifth grade girls referred to earlier and the service is given here with the idea that it may help you in guiding your boys and girls to plan some of their services. The service is simple but sincere. It was planned entirely by the group, one of the girls writing the prayer. The leader stood ready to help if assistance was needed and the final service was brought for her approval before it was used on Sunday.

QUIET MUSIC

OPENING HYMN: "This is My Father's World"

LIGHTING OF CANDLES by one of the boys while group repeated: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—Psalm 27:1.

OFFERING AND SENTENCE

TALK: *Sharing Our Picnic.* One of the girls told very informally the events of the day before and of where they found many beautiful leaves for their school scrapbooks. Several of the group had decided, she said, to make a scrapbook of leaves for the department. She said, "I have made a poem about our picnic and I would like to read it to you."

OUR PICNIC

I went to a picnic on Saturday—
The picnic was out in the wood,
We cooked hot dogs and marshmallows
Oh my, but they were good!

I went on a hike right after that,
And lost the buckle to my belt;
But when we got back we had ice cream.
After that, how good I felt!

—BERNICE MINKER

FOOTBALL FUN: (One of boys). We certainly didn't know what to do when Richard [who is a mute] wanted to play football with us. We didn't see how he would know what to do because he couldn't hear the signals and for a few minutes neither side thought they wanted him. Then one side said he could play with them and we certainly had a surprise when we started to play for Richard was one of the best players in the bunch. I guess next year he'll be the first one chosen.

SCRIPTURE: St. Matthew 6:26-34.

PRAYER: Our heavenly Father we thank thee for all the wonderful glories of thy world. As we look back at the good time we had at our party, our hearts are thankful for this good time and for the beauty of thy world. Oh God, speak to us through this beauty that our lives may be as lovely as the beauty which surrounds us. Amen.

CLOSING HYMN: "God Who Touchest Earth With Beauty"

Suggested Program for October 23

(The following service was given by a group of sixth grade boys.)

THEME: *Friends.*

CALL TO WORSHIP: Read by two boys as a third boy lights the candles.)

First boy: "Give unto the Lord the glory due unto his name; bring an offering, and come before him: worship the Lord in the beauty of holiness."—I Chron. 16:29

Second boy: "Oh come, let us worship and bow down; let us kneel before the Lord our Maker. O worship the Lord in the beauty of holiness; fear before him all the earth."—Psalms 95:6—96:9

HYMN: "For the Beauty of the Earth"
SCRIPTURE: Read responsively John 15:1-17

TALK: (One of boys). We have selected the theme of "Friends" for our worship service today because we have our Friendship Gift ready to send to the boys and girls of Sweden. As you know, one of our helpers, Mrs. Kraemer and two of our boys, Herbert and Paul Kraemer, are going with their father to Sweden to spend a year in Sweden and they are going to take our Friendship Gift to the boys and girls of Upsala, Sweden. We hope our gifts will bring happiness to our new friends across the sea and will show them that the junior boys and girls of Grace Church in America are really sending "friendship and goodwill" to them.

PRAYER: Our heavenly Father, we thank thee for all thy wondrous gifts each day brings. Especially do we thank thee for our friends both near and far. May thy blessing rest upon these gifts which carry our friendship to the boys and girls in Sweden. Amen.

CLOSING HYMN: "Friendship Song."

Suggested Program for October 30

THEME: *Learning a New Hymn.*

CALL TO WORSHIP: It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.

² From *Hidden Years* by John Oxenham, Longmans, Green and Co. New York. Chapter II, pages 9-14 inclusively.

HYMN: "God of the Earth, the Sky, the Sea"

SCRIPTURE: Psalm 148.

LEADER:

During this month of October we have been aware of the beauty of God's world in which we live, for at this time of year we find nature dressed in colors more beautiful than at any other time of year. It seems indeed that all nature is singing her praises to God for his many gifts. If you go through the park, as I do each morning, and listen to the birds as they sing their morning songs of joy and praise, and see all nature dressed in her best array and catch a glimpse of the sparkling rays of sunshine as they light the waters of the Brandywine, perhaps you too have wanted to join them and sing, "Heaven and earth are full of thee; Heaven and earth are praising thee, O Lord most High!" I have often wished that we might sing this beautiful hymn of praise in our junior department more often; and yet it never seems just right to sing, "Day is Dying in the West" at noontime. But every day as I drove home from taking the children to school I kept wishing that we could sing our praises to God through this great hymn. One day I told Miss Revelle how I wished we could have new words to the verse of "Day Is Dying in the West." I told her I would want them to express our praise to God for this beautiful world and I would want to be able to sing it at any time of the day. I would like to use them in our junior department. And so, Miss Revelle has written new words for us and I know you will be just as happy as I am that we will be able to sing this hymn at any time of the day when we want to praise God for this beautiful world he has given to us to enjoy. I have asked Miss Revelle if she will sing the verses for us. She wants us to join her in singing the refrain. Then I think she will teach us the words she has written.

HYMN:

Father we give thanks to thee
When thy glorious world we see;
Flowers and birds their homage bring—
With thy universe we sing

And give thee praise.

(Chorus: "Holy, holy, holy,"—etc.)

As the days their gifts unfold—
Nights of silver, dawns of gold,
Sparkling raindrops dancing by,
Then a rainbow in the sky
Commands our gaze!

Now with humble hearts we pray,
May we use each radiant day
So to grow in heart and mind
That in thee we ever find

Our Guide and Friend.
—SARAH A. REVELLE

LEADER: I know you will all want to join me in thanking Miss Revelle for these beautiful new words to this hymn.

PRAYER: Our Father, we thank thee for the men and women who, throughout the ages, have given us the great hymns of the church. We are especially happy today for the new words of this lovely hymn. Help us to make our lives as beautiful as the world in which we live. Amen.

CLOSING HYMN: "Savior, Hear Us We Pray."

It is customary, I believe, in learning new hymns to set aside time to do this, usually before the worship period. We have found, however, during the past year, that the learning of a new hymn has been in itself a worship experience. Truly some of the highest experiences of worship have come during the learning of a hymn. Our hymns are selected with great care, being careful to select hymns the words of which are not only within the understanding of the boys and girls but which have a real message to bring them, also watching the hymn tunes, that they be dignified and majestic.



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INTERMEDIATE DEPARTMENT

By Lillian White*

THEME FOR OCTOBER: *True Worship*
"God is a Spirit: and they that worship him must worship in spirit and truth."

—JESUS, John 4: 24

To the Worship Committee and Counselors

Would it not be well, in this early part of our school year, to think again what it means to worship God? Thus perhaps we can help each member of the department to enter more wholeheartedly into the spirit of the worship service and make it a time when our souls really grow. To be sure this first service is effectively led, your most experienced person, perhaps your counselor, had better lead it.

Plan an altar for your worship room if you do not have one already. You can put a table against the wall or an old pulpit with the upper slanting part replaced by a flat board surface. Over this put a scarf and behind, against the wall, hang a beautiful piece of cloth preferably of plain color and one that will blend with the altar cover. Perhaps some member of your church has a blue or red velvet portiere which she is not using and will be glad to loan you. An inexpensive background can be made of unbleached muslin dyed in lovely colors shading from one to the other. Hem it neatly and fasten on the wall with matching thumbtacks.

Have you a brass or gold colored cross for your altar? If not, make one. Wood from orange crates will do if you have no better. Buy two brass candlesticks, one for either side of the cross. Inexpensive ones will do. Add candles of a color that will show against your background and suit the season, deep pumpkin yellow for October, for example. A candle snuffer will add interest and dignity to your candle-lighting ceremony. Those who lead the service should not stand in front of the altar (except for the offering) but have a table at one side. Appoint someone who is very regular in attendance to be responsible for the altar, to see that everything on it is perfectly arranged and to choose a candle lighter for each Sunday.

Try to have flowers or autumn leaves or something beautiful from nature each Sunday on your altar, piano or table. Appoint one member of your committee to be responsible for securing and arranging these.

Take care of all departmental business and announcements before or after the worship service so as not to interrupt it. Before the service explain anything the group needs to know in order to enter wholeheartedly into the service. For example, if you are starting with the use of an altar, explain why you have it, who arranged it, who is caring for it, and the plan for choosing a different candle lighter each day. Ask the candle lighters

always to put the candles out after the service. Explain that the signal for worship to begin will be soft music by the pianist while the candles are lighted. Such explanations can be made by any member of your committee who has thought it through carefully and tried it on the committee to see if it is clear.

Perhaps the most important part of the first service is the music from "Elijah," for it is hoped that during this music the group will actually have a few moments of the sense of God. Therefore begin plans in time to secure this music. It will be best if you can have a soloist give it. Ask your church choir director if he knows some one who could and would sing it for you. If you can not secure a singer in person try to get a victrola record and a good victrola. Some public libraries have collections of records to loan. This would be a good record for your church school to own if you have a victrola.

October 2

THEME: *Listening for God*

PRELUDE: Firm, slow, meditative music like "Our God, Our Help in Ages Past," or "Finlandia."

CANDLE-LIGHTING (As the prelude fades to softer notes)

CALL TO WORSHIP: (By leader, prayerfully, sincerely and impressively)
"The Lord is in his holy temple;
Let all the earth keep silence before him."

SILENCE (To feel the presence of God)
MUSIC: A few soft strains

INVOCATION: (By leader. An invocation is a short prayer asking God's presence in the service. It might be something like the following)

Dear Father, be with us in our worship service to-day. Take from our hearts all meanness, all unkindness. Give us love and patience toward all people. Speak to each one of us to-day that we may go from here bigger and finer than when we came. Amen.

CALL TO SONG: (By leader)

O come let us sing unto the Lord;
Let us make a joyful noise to the Rock of our Salvation.

Let us sing hymn number 43, number 43. (Always repeat the number to be sure every one hears.)

HYMN: "Joyful, Joyful We Adore Thee"¹

OFFERING:

Offering Sentence: (By leader) "Remember the words of Jesus. It is more happy to give than to receive."

Music played while offering is collected.

Offering Response: "Doxology." (Congregation standing.)

HYMN: "O Worship the King" (Omit if time is short)

WORSHIP THOUGHTS: (By leader)

¹ All hymns are taken from *The New Hymnal for American Youth*, Appleton Century Co. They are also found in many other hymnals.

Some one has said that God never speaks to people when they are noisy. Have you ever had the feeling that God was speaking to you? When was it—when you were noisy or quiet and thoughtful? You have probably all heard of the kind of church services the Quakers, or Friends, have. There is a great deal of silence, just silence, not even music. As the Quaker woman explained to a little girl who went to a Quaker service for the first time, "God speaks to Friends in the silence." Can God speak to us in our worship services? As we enter the door of our worship room each Sunday can we leave behind for a time unimportant things? Can we come to our service with quiet minds and bodies? Together here each Sunday shall we listen for God that he may put his great thoughts in our souls?

Do you remember the story of the prophet Elijah in the Old Testament? After the priests of Baal had been killed and Jezebel sought the life of Elijah, he fled to the wilderness and stood upon a mountain. Perhaps some of you this summer stood upon mountains and felt that God was there. Elijah stood upon a mountain and there was a strong wind, but God was not in the wind; there was an earthquake, but God was not in the earthquake, then there was fire (perhaps his was a volcanic mountain), but God was not in the fire, but after the fire there came a still small voice. God was in the still small voice. We shall hear this story as it is told in the Bible.

SCRIPTURE READING: (By a pupil who has practiced it ahead of time.) I Kings 19: 11-13

INTRODUCTION TO MUSIC: (By leader) Mendelssohn wrote the story of Elijah in a beautiful oratorio. Let us listen to a song sung by an angel to Elijah after he had run away from Jezebel.

SOLO: "O Rest in the Lord"

BENEDICTION: May the spirit of God go with us.

October 9

Think through your last service. Was it a real worship experience for those present? If not, what was wrong? How can this be remedied for your next service? Is your offering service satisfactory? In some church schools this is the weakest part of the whole service; the spirit of worship is lost, there is confusion and conversation among the boys and girls. If your offering service is not worshipful, appoint a head usher who is regular in attendance. Have him responsible for checking to see that the collection plates or baskets are there, and that substitutes are made for absent ushers before the service begins. If needed, get your ushers together a few minutes before Sunday school and drill on the method of taking the collection. Plan to have the leader or the pianist announce the piece which is to be played during the offering and make a few comments about it. Be sure the group knows for what purpose the offering will be used.

The following theme is chosen in memory of Christopher Columbus. If you know anyone who has a model of the *Santa Maria*, the boat in which Columbus sailed to America, place it on your altar instead of the cross, or on top of your piano (which should have nothing else on it).

THEME: *Being Ready for God's New Ideas*

* New York City.

PRELUDE: Something suggesting adventure.
CANDLE-LIGHTING (As prelude fades to strains of "O Rest in the Lord.")
CALL TO WORSHIP: (By leader)
 The Lord is in his holy temple;
 Let all the earth keep silence before him.

O rest in the Lord;
 Wait patiently for him.

SILENCE
MUSIC: A few strains of "O Rest in the Lord."

INVOCATION: (By leader)

As we wait in silence for thee, O God, teach us to open our minds to thought that we have never had before, new thoughts, ideas that may lead us into danger as did those of Columbus and other adventurous souls of the world. May we cast out all fear of new ideas and lay bare our minds to them, knowing that thou who givest great ideas will also give great courage to carry them out. Amen.

HYMN: "Marching with the Heroes" (to be sung stirringly) or "Forward Through the Ages"

OFFERING:

Offering Sentence: (By leader) Giving our money is one way of worshiping. We give to the church that her work may go on in new and better ways.

MUSIC: Selection from "The New World Symphony" by Dvorak. (Try your public library for this. It is published for the piano by Oliver Ditson and can be purchased for \$1.00 from Lyon and Healy, Chicago, Ill. Have leader or pianist introduce it with a few comments. Dvorak, a Bohemian composer, came to the United States in 1892 to be director of the National Conservatory of Music. In 1893, he wrote this, the most popular of his symphonies. It tells his impressions of America. He uses Negro and Indian folk melodies.)

Offering Response: Doxology (Congregation standing)

INTRODUCTION TO READING: (By leader)
 Joaquin Miller has caught for us the spirit of Columbus in his famous poem "Columbus" which will now be read for us by ———.

READING: "Columbus," by Joaquin Miller (By a pupil who has been coached by a counselor. The poem can be secured at the library.)

WORSHIP THOUGHTS: (By leader)

All down through the ages in quiet moments God has put new and startling thoughts in people's minds. Abraham was about to sacrifice his son, Isaac, because the people around him believed in giving human offerings to their gods. God spoke to him and said, "Human sacrifice is wrong." It was a new idea but Abraham's heart made him believe it. To Moses, as he watched his sheep in the wilderness, God spoke and said "You must take your people from Egypt where they are treated as slaves." It was a new thought to Moses that he could be a savior of his people, but he put aside fear and followed the new idea. To Jesus, on the mountain in the wilderness, God spoke and said that Jesus' ministry must depend on love alone: his people must love their enemies, the Romans; Jesus by love must teach them that. It was a new idea to depend on love alone. Jesus accepted this startling new idea of depending on love. He gave his life for it.

We feel that it was God that gave Columbus the idea that the world was round. It was God who gave the American man, Richard Rush, the idea that we did not need forts on the boundary between the United States and Canada. God has given new ideas to open minds all down through the years. Can we be the sort of people who are not afraid of a new idea if it seems good to us? Then God can work through us as he has through people in the past who have listened for him.

HYMN: "Send Down Thy Truth"

INTRODUCTION TO POEM: (By leader)
 The famous American poet, Walt Whitman, imagines that his soul is taking a voyage. What he says to his soul reminds us of the poem about Columbus. ——— will read it.

READING: From "The Passage to India"

Away, O soul, hoist instantly the anchor!

* * *

Sail forth—steer for the deep waters only,
 Reckless, O soul, exploring, I with thee and
 thou with me,
 For we are bound where mariner has not yet
 dared to go,
 And we will risk the ship, ourselves and all.

O my brave soul!
 O farther, farther sail!
 O daring joy, but safe! Are they not all the
 seas of God?
 O farther, farther, farther sail!

BENEDICTION: (By leader)

O God, give us this sense of our soul's
 adventuring. Keep our minds ever
 open to the truth however new it
 be. Amen.

October 16

Take a little time before your service for the department to learn by heart that beautiful sanctus "Holy, Holy, Holy Lord of Hosts" from "The Holy City," by A. R. Gaul.¹ Ask the group to be ready to sing it when the chord is given right after the "Silence" every Sunday.

After reading through the service, prepare the reading, "Some Important Things to Pray for." What are some of the big and important things for intermediates to be concerned about? List them and select one pupil to read them in the service.

THEME: *Praying about Important Things*

PRELUDE

CANDLE-LIGHTING

CALL TO WORSHIP:

The Lord is in his holy temple;
 Let all the earth keep silence before him.

Seek ye first his kingdom, and his
 righteousness.

SILENCE

SANCTUS

CALL TO SONG:

It is a good thing to give thanks unto
 the Lord,
 And to sing praises unto thy name, O
 Most High.

HYMN: "Lead on, O King Eternal"

OFFERING

SCRIPTURE READING: (By a pupil) Matthew 6:24-33

WORSHIP THOUGHTS: (By leader)

Once there was a little girl who wanted to go to her Sunday school picnic very, very much. But her family had to live on very little money so her mother and father said she could not go to the picnic. There was not enough money for the trolley fare to the amusement park, for the admission to the park, or to buy an ice cream cone there or ride on the merry-go-round. The little girl thought it would be almost heaven if she could go to this park with the other children but her parents said "No." Now this girl had been taught to say her prayers at bed time and she had heard that God would give anything you asked if you had faith—if you believed you would get it. So for a week she

prayed that she could go to the picnic. She tried to screw her faith up too, but she was pretty worried for fear she couldn't go. No miracle happened; no more money came to the family. When the Saturday of the picnic came, her parents still said she couldn't go.

Many of us when we were younger prayed for things for ourselves, material things like bicycles and picnics. Perhaps we still do but we feel different about it. We know that it really isn't so awfully important whether we get that bicycle, not so important as whether we are patient with our younger brother and helpful to our mother; not nearly so important as whether the wars stop over in Spain or China.

Some of you who are thinking may say, "Why even in the Lord's Prayer which Jesus taught his disciples, it says 'Give us this day our daily bread!' That's praying for material things." True, but don't forget that two-letter word "us," and three-letter word "our." When you say "Give us this day our daily bread," you are asking for something not just for yourself," you are asking for food for the millions of people who go to bed hungry every night, and that makes it a big and important prayer. Now that we are no longer children, should we not begin praying for more important things? ——— is going to read a few of the big things that the worship committee thinks we might begin praying for alone at home and in our worship services.

READING: (By pupil appointed in advance by the worship committee.) "Some Important Things to Pray for."

INTRODUCTION TO THE LORD'S PRAYER:

(By leader) Shall we pray together the Lord's Prayer? Shall we pray it slowly so we can think what each phrase means? When we pray "Thy kingdom come, thy will be done on earth as it is in heaven," do we not mean some of these things ——— read?

THE LORD'S PRAYER

HYMN: "Be Strong, We Are not Here to Play"

BENEDICTION: "The Lord bless you and keep you."

October 23

Bring in as many beautiful things of autumn for your worship room as you possibly can. Arrange them as perfectly as you can. Secure a member of your department to sing as a solo, "Life Has Loveliness to Sell."

After reading through the service, think of experiences of beauty and worship which you have had. Tell some of them to each other and plan to share them Sunday with the whole group under the "Talk."

THEME: *Being Thankful for Beauty is True Worship*

PRELUDE: Some joyous music

CANDLE-LIGHTING

CALL TO WORSHIP:

The Lord is in his holy temple;
 Let all the earth keep silence before him.

SILENCE

SANCTUS

READING: (By leader with great feeling) "God's World" by Edna St. Vincent Millay. (This is in *Renascence and Other Poems* by Millay and reprinted in many other books, for example, *Living Creatively* by Kirby Page, p. 109)

CALL TO SONG: (By leader)

Be glad in the Lord, and rejoice, ye
 righteous;
 And shout for joy all ye that are up-
 right in heart.

HYMN: "For the Beauty of the Earth"
 (to be sung joyously)

OFFERING

¹ From *Leaves of Grass*, by Walt Whitman, copyright, 1924, by Doubleday Doran & Co. Inc.

SOLO: (Sung while offering is taken),
 "Life Has Loveliness to Sell."

WORSHIP THOUGHTS:

Have you ever had a moment when you looked at something beautiful and a great feeling of thankfulness welled up in your heart, a feeling that the world is good? Would you not call such moments true worship?

A little group of congenial friends had been cooking their supper at a campfire. One of them, lured by pink in the sky overhead, strolled up to the top of a nearby hill. "O come!" she called back to her friends, "There's a beautiful sunset!" The rest followed her up the hill and there spread before them was one of those magnificent sunsets when the sky, yea the whole world is a glory! The group sat down or stood, drinking in the beauty. It was a moment of true worship. Someone began to say the psalm, "The heavens declare the glory of God." The rest joined in. They followed this by singing "Day is Dying in the West." It was an experience of beauty and God that probably no member of that little group will ever forget. (The leader may add other of his own experiences here if there is time.)

TALK: (By pupils) "Moments of Beauty and Worship"

HYMN: "Seek Not Afar for Beauty"

PRAYER OF REJOICING IN BEAUTY: (Led by leader)

Rejoice over things of beauty!

Rejoice in that beautiful thing that sometimes comes after rains—the rainbow!

Have you ever seen the Northern Lights? Rejoice for their beauty!

Rejoice for summer nights and their soft cool air and the lights on the tree leaves—and fire-flies.

Rejoice for color, color in the sky and trees and flowers. They might have been only gray instead.

Rejoice for autumn colors! Rejoice that leaves have color as they die in the autumn.

Rejoice and be glad for God has made the world beautiful.

HYMN: "Rejoice, Ye Pure in Heart," first three stanzas

BENEDICTION: Go in peace and in the joy of the Lord.

October 30

THEME: *Worshipping Together*

PRELUDE: "We Gather Together to Ask the Lord's Blessing."

CANDLE-LIGHTING (during soft music)

CALL TO WORSHIP: (By leader)

For where two or three are gathered together in my name,

There I am in the midst of them.

SILENCE

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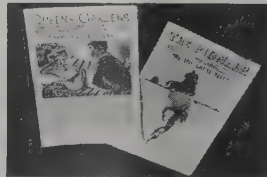
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SANCTUS

INVOCATION:

O God, who art not far away, nor up above,

But in your world wherever there is love,

Take from our hearts all unkind thoughts we pray,

Speak to us as we worship here today.

HYMN: "We Gather Together to Ask the Lord's Blessing."

OFFERING

WORSHIP THOUGHTS: (By leader)

We have been thinking this month about what true worship is. Do people worship most truly when they are alone or when they are with others? We read in the gospels how Jesus, when he faced some important problem, would go outdoors by himself on a mountain. We might well go off alone to pray more than we do. When our feelings are hurt or we are worried or blue or cross, it would be well to go off alone, out-of-doors if possible, to get ourselves straightened out. No one can live the best kind of life without plenty of time alone to think.

But true worship can be also in a group with other people. That's how churches got started—people liked to come together to worship and that is why we worship together here in our department. Sometimes when people come together there is more real worship than other times. Sometimes you feel so close together, with everybody's mind on the same thing, that it is a wonderful experience. After Jesus' death his followers had such an experience when they were in Jerusalem keeping the old Jewish holy day called the Pentecost. Peter stood up and preached to the people in Jerusalem about Jesus. There were Jews there from all countries but they all understood each other. They spoke the same language. Is that not a poetic way of saying that they understood each other, that they felt very close together? The Bible tells the story as ——— will read it.

SCRIPTURE READING: Acts: 2:1-4

WORSHIP THOUGHTS: (continued)

How can we, in our services here together get that understanding feeling? Would our services be better if we have that feeling? Can we be of one mind? We were thinking of this at our worship committee meeting and the members have some ideas to share with you.

STATEMENT: (By pupils) "How We Can Have True Group Worship"

PRAYER: (By a pupil) For the true spirit of worship in your intermediate group.

INTRODUCTION TO PRAYER: (By leader)

Shall we join together in an old prayer which groups of church workers have prayed together for hundreds of years? It is on page — of your hymnbook. (Paste typed copies in your book if it is not there.)

UNISON PRAYER:

Almighty and Most Merciful Father; we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O Most Merciful Father, for his sake that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

HYMN: "For the Beauty of the Earth" last stanza only

BENEDICTION: The Lord bless you and keep you.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Nancy Longenecker*

To the Leader

You and I together for the next six months are to have the responsibility and the opportunity of leading our young people into the experience of worship. It is humbling to realize the wide and deep influence of such leadership.

The central theme for these services should be compelling and vitally applicable to life. It has occurred to me that we might well study our Lord's Prayer, attempting to fathom more of its meaning and to make it more significant as a prayer to live by. Needless to say, many of us use this prayer in too perfunctory a manner.

Do not feel compelled to use the material or the order which I may suggest. It is to be hoped, rather, that we can arouse our group to write their own services which have meaning for themselves. Let us never hinder the release of creative ideas, for what may seem of little value to us may prove to be of great value to those who are beginning to grow in spiritual sensitivity.

Being sincere ourselves is the first requisite; then we shall unconsciously arouse and foster that quality within the group. Without this nothing is worth while.

Dividing the prayer into six logical phrases will form the general themes for each month and these in turn lend themselves to sub-themes for each Sunday. An Interpreter at the beginning of each service will set the tone by a few remarks; then follows the development of the theme. Quiet, reverence and order should characterize every service, for we have built it acceptable to God whom we worship and for whom our best is not worthy.

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THEME FOR THE MONTH: "Our Father which art in heaven, hallowed be thy name."

October 2

THEME: *The Lord's Prayer*

VIOLIN AND PIANO: "Adoration," by Borowski

INTERPRETER:

A young worker who was hostile to Christianity was questioned by another fellow, a Christian, who was eager to find why he held such an attitude. "Is it be-

cause Christians work for peace and justice in the world?" "No," came the reply. "Is it because Christians preach neighborly love in the world?" "No," came the answer, then a pause. "I guess why I resent Christians is not that they are Christians but that they are not Christian enough."

At the beginning of our year together we may learn to know Christ better through the prayer which he gave his disciples when they asked him to teach them to pray. This prayer which we live by will be used as our text, as it were, for six months and as we study and pray together may we become more Christian by translating this prayer into action in our every day lives. In Matthew 6:6-13 we have the first account in the Gospels of the Lord's Prayer.

HYMN: "Be Strong! We Are Not Here to Play." Tune—*Fortitude*

A VOICE:

"In the morning, a great while before day, he arose up and went out, and departed into a desert place, and there prayed." [Mark 1:35]

Jesus, whose great passion for the Kingdom of God where every man is eager to know the will of God, and where every spirit in the new social order is of love and good will, spent long hours in prayer alone.

"He himself sendeth the multitude away. And after he had taken leave of them, he departed into the mountains to pray." [Mark 6:45-46]

ANOTHER VOICE:

Lord, what a change within us one short hour,
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with thee?

—RICHARD C. TRENCH¹

FIRST VOICE:

"Great multitudes came together to hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed." [Luke 5:15-16]

Jesus needed prayer in order to face the everyday tasks which filled his life so completely. Often we are forgetful of this power except in cases of great crises, or when our desires are unfulfilled. When important choices were to be made, Jesus spent more time alone in prayer.

"He went out into the mountains to pray; and he continued all night in prayer to God. And when it was day, he called his disciples: and he chose from them

twelve, whom also he named apostles." [Luke 6:12-13]

SECOND VOICE:

PRAYER

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?

For so the whole round earth is every way
Bound by gold chains about the feet of God.

—ALFRED TENNYSON.

From *Idylls of the King*.

HYMN: "Lord, Speak to Me that I May Speak"

A LITANY:

THE LORD'S PRAYER

Leader: As he was praying in a certain place, . . . when he ceased, one of his disciples said unto him, Lord, teach us to pray. And he taught them saying; Our Father—

Response: One Father, and therefore one family; thy family, a great brotherhood.

Leader: Hallowed be thy name—

Response: That by my life with my townspeople, in my community, my holiness—and theirs—may show thy holiness in its beauty.

Leader: Thy kingdom come—

Response: That perfect society, where every individual soul has its opportunity for its own full, creative and therefore joyous life.

Leader: Thy will be done on earth—

Response: On earth among men, here in this world, in human relations.

Leader: As it is in heaven—

Response: I will carry on my vocation, my business, my home, by thy standard and principles.

Leader: Our daily bread—

Response: Not my—the daily bread of the brotherhood of the whole community so that no one lacks and no one has too much.

Leader: Forgive us as we forgive—

Response: I pray now for my enemy, that, through my forgiveness of him, I may get God's forgiveness. I pray for my state and my nation, that this will to forgive may be in every person as it is in thee.

Leader: Lead us not into temptation—

Response: That temptation to refuse forgiveness and to plan reprisal, to refuse the complete self-giving that will help to create the kingdom.

—CHARLES M. LATHROP²

HYMN: "We Would Be Building." Tune—*Finlandia*

BENEDICTION: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."

October 9

THEME: "Our Father"

PIANO: "If with All your Heart Ye Truly Seek Me." From the *Elijah* by Mendelssohn

INTERPRETER:

The prophets and men of keen spiritual insight interpreted God as having an evolving succession of moral attributes. God was a ruler, a judge, one who was merciful and kind, and one who loved. But when Jesus interpreted God to his followers he said God was like a Father. This interpretation included the best of all that had gone before and the highest

* Director of Drama, First Presbyterian Church, Brooklyn, New York.

¹ *The World's Great Religious Poetry.* Caroline Miles Hill. Macmillan Co., page 416.

² From "Social Implications of Our Lord's Prayer." Printed in *Spirit of Missions*, July, 1927.

that one could comprehend. The ideal father was the symbol which Jesus could use that most nearly meant what he knew God to be. For us to believe that God is a personal God suggests an entirely different philosophy from that which comes from a belief in a mechanistic world. This is the first great principle of Christianity, to establish the belief that God is our Father, as our Lord's Prayer begins.

HYMN: "Lord of All Being Throned Afar." Tune—*Louvan*

SCRIPTURE:

"As the hart panteth after the water brooks, so panteth my soul for thee, O God."

"If with all your heart ye truly seek me, ye shall surely find me, thus saith the Lord."

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good and sendeth rain on the just and on the unjust."

"Therefore I say unto you, take no thought for your life what ye shall eat or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air; for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

HYMN: "Father, Almighty, Bless Us with Thy Blessing." Tune—*Integer Vitae*

SCRIPTURE:

Let us change the name of the story we are to hear from "The Prodigal Son" to "The Loving Father" and remember that Jesus wished to teach that God is like a father. (Read Luke 15:11-32)

SOLO: "The Lord's Prayer," by Carl Preyer

READINGS:³ (As a symposium)

First: "When we ascribe personality to God we are not trying to make out that God is just such a limited sort of Being as we ourselves are; that he is, so to speak, just one of us. We are trying to make out that God whatever he may be, is certainly nothing less than we ourselves are."

Second: "We are not trying to say that the mind of God is as the mind of man. We are trying to say that this universal frame is not without a mind. We are not trying to say that the consciousness of God is as the consciousness of a human being. We are trying to say that the universe is not a blind, unconscious force."

Third: "We are not trying to say that the love of God is as the love of a man, for a human love is a mixed affair. But we are trying to say that a universe which has produced an Isaiah, a Saint Paul, a Saint Francis of Assisi, a Philips Brooks and an Abraham Lincoln, is not itself devoid of moral interest and moral beauty."

Fourth: "When we ascribe personality to God, we are not trying to suggest that God is nothing more than we ourselves are. We are trying to suggest that he is nothing less. If we with our limited intelligence can penetrate as far as we do into the secrets of life, how much more, not how much less, God. If we with our limited capacities can produce works of enduring worth and beauty

—music and literature and art—how much more, not how much less, God."

Fifth: "The primary fact of Fatherhood is, of course, creatorship. When we think of God as Father, we acknowledge him to be the ultimate source of our being. And we acknowledge too that sense of dependence upon a higher power which is held to be the very essence of religion."

HYMN: "Father of Lights, in Whom There Is No Shadow." Tune—*Ancient of Days*

BENEDICTION: "May the love of God which passeth all understanding keep your minds and hearts in the knowledge and peace of God, now and always. Amen."

October 16

THEME: "Our Father"

PIANO: "Prelude," Opus 28 No. 20, by Chopin

INTERPRETER:

Sometimes one word changes the meaning of an entire composition. This is the case in the use of the word *our* instead of the word *my* in our Lord's Prayer. If we say "my" Father, then we have limited God to ourself alone. But when we say "our" Father as Jesus taught us, then all mankind is included. This is difficult for many of us to believe but this is the threshold over which all of us must step before we can pray the prayer which follows. Do we really say "our" in our hearts as we pray or do we make mental reservations and claim God as the Father of a chosen group?

HYMN: "In Christ There Is No East or West."

QUIET THOUGHTS:

Christ was never superior in his attitude toward people. Can I afford to be? I love to have people think highly of me. Are not all people as sensitive as I?

"One thing that impels us as Christians is a basic belief in man. The Christian enterprise believes in people, apart from race, birth, and color. It says there are no permanently inferior peoples. There are underdeveloped races, but there are untold possibilities in every human personality."⁴

HYMN: "O Brother Man, Fold to thy Heart thy Brother." Tune—*Windsor*

PRAYER:

A DIALOGUE⁵

Religious One: "Our Father, who art—"

Questioner: "Wait a minute, please."

Religious One: "Our Father, who art in heaven—"

Questioner: "Do you include the colored family in the hovel in that 'our Father'?"

Religious One: "Hallowed be thy name—"

Questioner: "And Tony, the fruiterer?"

Religious One: "Thy Kingdom come, thy will be done—"

Questioner: "And old Isaac, carrying his pack?"

Religious One: "Give us this day our daily bread—"

Questioner: "And Wa Sing in the laundry?"

Religious One: "And forgive us our debts—"

Questioner: "Yours, as well as the man in prison?"

Religious One: "As we forgive our debtors—"

Questioner: "All of them?"

Religious One: "You heathen, you have spoiled my prayer."

(Reread and answer "yes" to the ques-

tions, having all unite, and complete the prayer.)

SCRIPTURE: The divinity of Christ was shown through his perfect love for all mankind.

1. The worth of a child. Mark 10: 13-16
2. The humanity of a leper. Matthew 8:1-4
3. Bringing back the outcast. Luke 15: 1-7
4. Jesus' estimate of men. Matthew 11:28-30
5. A pilgrim. John 8:12; Revelation 3: 20

PRAYER IN UNISON:

Master and Lord, teach us to love our fellow men

With a love that shall be thy love breaking into the world through us.

Illumine our souls with a knowledge of thy divine beauty and truth,

That shall fill us with joy and peace. Make us messengers of thy grace, ambassadors of God among men.

Make us doorways through which thou thyself mayest enter freely into thy world. Amen.

CHORAL BENEDICTION:

Savior, hear us, we pray:

Keep us safe through this day:

Keep our lives free from sin

And our hearts pure within.

Refrain—

Jesus, Lord, hear our prayer:

May we rest in thy care,

Jesus, Lord, hear our prayer:

May we rest in thy care. Amen.

Be our Guardian and Guide;

May we walk by thy side

Till the evening shades fall

Over us—over all.

Tune—Brahms' *Lullaby*

October 23

THEME: "Our Father"

MUSIC: Tune, *Moracombe*, by Atkinson

INTERPRETER:

In these days of wars and racial hatred, it is more than ever necessary for Christians to learn to say "our Father." It has never been an easy way to follow Christ but it is an adventurous way. One's vision is never limited by color, race, creed or nation if he walks in the light which Christ bears. That light is so strong we can recognize all mankind as brothers who have the same desires, the same inner conflicts and the same loves as our own. Let us become greater personalities because we are Christians.

HYMN: "Our God, Our Help in Ages Past." Tune—*St. Anne*

POETRY:

WHAT ENDURES?

Nothing endures but personal qualities.

What do you think endures?

Do you think a city endures?

Or a teeming manufacturing state? Or a prepared constitution? Or the best built steamships?

Or hotels of granite and iron? Or any chef-d'oeuvres of engineering, forts, armaments?

Aw! these are not to be cherished for themselves.

They fill their hour, the dancers dance, the musicians play for them,

The show passes, all does well enough, of course.

All does very well, until some flash of defiance.

A great city is that which has the greatest men and women,

If it be but a few ragged huts, it is still the greatest city in the whole world.

—WALT WHITMAN

³ Excerpts from *The Prayer that Helps Us Live*, by Ernest Fremont Tittle. Christian Comradeship Series, pages 9, 10. Copyright, 1931. Used by permission of the Methodist Book Concern.

⁴ From *Christ of the Indian Road* by E. Stanley Jones. Copyright 1925. By permission of The Abingdon Press.

⁵ Source unknown.

A LITANY:
WHERE IS MY COUNTRY?

CHORAL SPEECH CHOIR: Who has decreed that "my country" shall include only the geographical area bounded by the Atlantic and Pacific oceans, Canada and Mexico? Who has decreed that "my country" shall embrace only those men, institutions and events which lie between the year 1492 and the present?

RESPONSE (ALL): God help me to define my country.

CHOIR: Where Isaiah lifted up his voice for human justice, there is my country.

Where Plato announced the reality of the spiritual, there is my country.

Where St. Francis lived the compassionate life, there is my country.

Where Darwin discovered the method of the Creator, there is my country.

RESPONSE: God help me to broaden my allegiance, not limiting it by little lines, or by accidents of time and space.

CHOIR: Where Luther struck for the liberty of the soul, there is my country.

Where Gandhi fights a swordless fight for freedom, there is my country.

Where Schweitzer heals the bodies of the black man, there is my country.

Where Kagawa champions the underprivileged, there is my country.

RESPONSE: God help me to own my country wherever men and women lift the flag of justice, or of beauty, or of freedom, or of truth, or of peace, or of fellowship.

CHOIR: Wherever men are enslaved in body for the sake of gain, or in mind for the sake of power;

Wherever the dark gods of superstition and prejudice are served;

Wherever eyes are turned only toward the past fearing to face the future;

There lies my enemy country.

RESPONSE: God help me to protect my country from all such enemies.

ALL: Where the mind is without fear and the head is held high;

Where knowledge is free;

Where words come out from the depth of truth;

Where tireless striving stretches its arms toward perfection;

Where the mind is led forward by thee into ever-widening thought and action—

Into that heaven of freedom, my Father, let my country awake.

—Adapted by author from Herman Reising and Tagore.

HYMN: "Send Down Thy Truth, O God." Tune—*Garden City*

BENEDICTION UNISON:

God be in my head,
And in my understanding;
God be in mine eyes
And in my looking;
God be in my mouth,
And in my speaking;
God be in my heart,
And in my thinking;
God be at mine end,
And at my departing.

—From Sarum Primer-1588

October 30

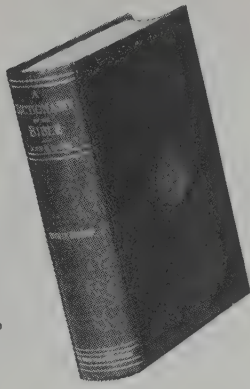
THEME: "Hallowed Be Thy Name"
PIANO: *Confidence*, by Mendelssohn
INTERPRETER:

We have come to the closing part of the statement which we have used as our general theme for the month: "Hallowed be thy name." To hallow means to set apart as sacred or to consecrate. How, then, have the name of our Father be made hallowed? It has been said that "we may be the only Bible some one may read," so we as Christians are the only ones who represent our Father. The prophets and the psalmists and the historians of the Bible have revealed to us the character of our Father as they saw and knew him. Since the Christian era there have been

BOOKS OF INTEREST

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Institutes of the Christian Religion

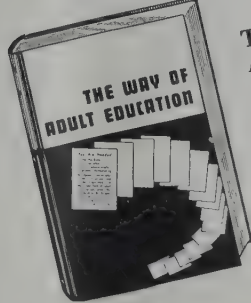
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See page 40 for addresses.

FOR STUDY AND RESEARCH

great men in every age who have made life richer and more understandable by revealing God to us. Man is measured by the things he holds sacred so the very name of God should be held sacred not only by our attitudes but by our actions. As we may bring honor to our earthly parents so we may as children of our heavenly Father hallow his name.

HYMN: "All Glory, Laud and Honor."
Tune—*St. Theodolph*

RESPONSIVE READING:

Left Aisle: God is a spirit; and they that worship him must worship in spirit and in truth.
Right Aisle: The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell where it cometh or whither it goeth. So is everyone that is born of the spirit.

Left Aisle: O sing unto the Lord a new song; sing unto the Lord all the earth.

Right Aisle: Sing unto the Lord, bless his name; show forth his salvation from day to day.

Left Aisle: Honor and majesty are before him; strength and beauty are in his sanctuary.

Right Aisle: Give unto the Lord the glory due his name; bring an offering and come into his courts.

All: O worship the Lord in the beauty of holiness: fear before him, all the earth.

GLORIA PATRI
POEM: "I Know a Name"

PRAYER

HYMN: "All Creatures of Our God and King." Tune—*Lasst Uns Erfreuen*

* Found as selection 467 on page 324, *The New Hymnal for American Youth*, Appleton-Century.

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**The Church Plans for Its
Children**

(Continued from page 22)

room.) Those blue hangings in front just match the draperies. And look at that altar. With the Chinese cloth on it and those candlesticks, you never would think it was a music cabinet.

WARREN: Say, that is nice! They tell me it didn't cost as much as Cross thought it would, either. The men's classes seem to have had a swell time working on it.

MRS. WARREN: Alice and Richard both love it, partly because they helped work on it, too, I imagine. Alice wrote the loveliest little verse about the way she feels when she comes here for worship. I'll show it to you when we get home. And Richard went out this morning and cut all the chrysanthemums in the garden to bring. They do look pretty in that brass bowl.

WARREN: When does he ever get in here? I thought all the third year primaries were made into a separate departmental group and meet by themselves all the time—except for the church service, of course. *(During this speech Miss Templeton enters and hears him. They turn toward her to include her in the conversation.)* Don't they, Miss Templeton?

MISS TEMPLETON: Yes, but they come in here, too, for a short service. There's plenty of time for all the groups to

use the room since they have the longer session.

WARREN: Whatever happened to Miss Addison? Richard hasn't said anything about her since I got back.

MRS. WARREN: Oh, didn't I tell you? She's not teaching them any more, except as an assistant or something, isn't it, Miss Templeton?

MISS TEMPLETON: Yes, when we decided the third graders ought to be a separate group since there are so many of them and they aren't quite primaries or quite juniors, she said she couldn't take the responsibility for the whole group. She still substitutes sometimes and conducts the drills we need now and then. She's good at it, too. She's a real help. It worked out much more happily than I thought it would.

MRS. WARREN: This Mrs. Andrews who took the group is doing good work, isn't she?

MISS TEMPLETON: She's a whiz. She taught in a progressive private school before she married and I think she enjoys keeping up her work this way.

WARREN: I glanced in the sacred Guild room this morning and found it full of girls. How did that happen?

MRS. WARREN: Isn't it wonderful? I didn't go to the Guild meeting that week so I don't know all the details, but from reports they must have had something like a revival meeting or conversion experience.

MISS TEMPLETON: I understand one of the mothers was leading devotions and

talking about the Christian virtue of preferring one another and said something about how nice it was for the Joy Club girls to give up their classroom for the juniors.

MISS WARREN: Yes, and Mrs. Washburn jumped up and said she didn't think they ought to let the girls do all the preferring one another in the church and couldn't the women do something. So, of course, somebody else said why not let the girls use the Guild room on Sunday.

MISS TEMPLETON: It went through beautifully and they wrote a formal invitation to the Joy Club and had a reception for them the first Sunday and the girls are so pleased they take beautiful care of the room.

MRS. WARREN: The Guild women are pleased as Punch, too.

WARREN: So that's how it was. Well, more power to them, I say.

MRS. WARREN: Somehow, all the leaders here seem to have more power these days. *(They exit on the last speech.)*

(Enter DR. MARDEN and MR. KNIGHT)

MARDEN: I wanted to tell you, Knight, that Mr. Pascal, the city superintendent of schools, was in talking to me the other day about the possibility of starting weekday religious education throughout the city. It seems the county council of religious education has been after him and he finds that it is perfectly legal to release the children for a time, say

one hour a week, so they can have a class in religious education. That's in case the parents agree, of course. It will have to be interdenominational to be practical. He thinks we'd better use the churches near the schools rather than try to have classes in the school building. So they want to use this church. And we'd have to help pay for the teachers, too, as they'd need a regular faculty to go from one part of the city to another. What do you think of the idea?

KNIGHT: Um—um—well, we'll have to call the committee on religious education and the official board together to discuss it. Of course, it means more expense. But it also means bringing a lot of boys and girls into the church who might never have any other religious training. And lately, I've begun to see what a real religious education program can mean to a church. Personally, I'm in favor of it, but what will the official board say?

MARDEN: I've been thinking about having a religious education week here in the church to get our members who don't come to Sunday school acquainted with what we are doing. Maybe if we could get them to realize what we are trying to do they would finance it. Do you have any suggestions of what to do?

KNIGHT: Look! I was just reading this article in the *International Journal of Religious Education*. It suggests a play. (*They exit.*)

(Enter SYLVIA and ROBERT)

SYLVIA: Come on, slow poke. I do believe you spend more time down there in that hobby room than you do in your office. Life is real and life is earnest—or hadn't you heard?

ROBERT: Listen, woman, that there junior room as was—hobby room as is—is the realest thing in this neighborhood. Those boys and girls who come down there nearly every afternoon have to learn about real things like how much wood costs and how to use a circular bench saw and—why it's better to make a step ladder for your mother than a boat for yourself. Or, if you prefer another definition of reality, they learn how to take turns, and help each other and work together happily and the satisfaction of making something exactly right. So you be careful how you talk about our shop!

SYLVIA: Excuse me! I take it all back. What a speech—no wonder they've made you junior partner in the law firm if you orate to them like that.

(Enter Janitor, JOHNSON)

SYLVIA (continuing): But I bet Mr. Johnson thinks it's a lot of work for nothing. How are you, Mr. Johnson? Are they working you to death with all these goings on?

JOHNSON: Yes'um they sure are working me. I have to keep going all the time, but Mr. Cross says he's going to get me a helper. But it's not as bad as I thought it would be, though. Like

the time the junior boys was making things to send to a hospital or some place. They sure did get things mussed up and run off leaving everything lying round. I was about getting ready to cuss.

SYLVIA: Why, Mr. Johnson!

JOHNSON: Yes'um, and I don't never use bad language as a rule. And then if they didn't come running back, saying, "Surprise. We fooled you!" And they got to work and cleaned things up as nice as could be. Yes'um, I was saying to myself just yesterday, "It sure is lots of work, but the kids seem to learn a lot from it and it's teaching them to love the Lord and do things for the church. So, Johnson," I says, "I guess it's your way of doing the Lord's work." Yes, um, I guess it is.

(Exits. They watch him silently as he exits; then ROBERT takes SYLVIA's hand and swings it.)

ROBERT: I've been meaning to tell you, Sylvia. There's some work the Lord wants you to do and I think you'd better get started.

SYLVIA: And what may that be, Mr. Wells?

ROBERT: It's something about keeping house for a handsome young bachelor who thinks you're tops, and helping run one of these here Christian homes—just to show how it's done, you know. And—oh, Sylvia, will you marry me?

SYLVIA: Why, Mr. Wells, this is so sudden! (*Exit*)

CURTAIN

A CROSS-SECTION OF THE DEVOTIONAL THOUGHT OF THE WORLD

The Upper Room

OCTOBER
NOVEMBER
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What's Happening in RELIGIOUS EDUCATION



❖ A NEW periodical in an interesting field has recently appeared, called *The Biblical Archaeologist*. This little periodical is published by the American Schools of Oriental Research, an organization representing a very large number of the best schools of theology of all denominations. The organization maintains research centers in Jerusalem and Bagdad from which expeditions go out. It has published a great deal of technical material and is now offering in *The Biblical Archaeologist* a rewriting in popular form of some of the interesting discoveries bearing on Bible times. The subscription price is fifty cents a year and the periodical is published quarterly. Subscriptions should be sent directly to the American Schools of Oriental Research, 409 Prospect Street, New Haven, Connecticut.

❖ TWELVE HUNDRED AND EIGHTY communities in the United States and Canada spent local funds for recreation under leadership in 1937, according to the 1938 Year Book of the National Recreation Association. This exceeds the 1936 figures by 158 and is the highest number yet reached.

Personal Notes

❖ REV. CAREY BONNER, for thirty years General Secretary of the National Sunday School Union of Great Britain, died on June 16 at the age of seventy-nine. *The New Chronicle* calls him "the best-known Sunday school leader in a hundred years." He was Joint Secretary of The World's Sunday School Association from 1907-1920, being associated with Marion Lawrence and Frank L. Brown.

Mr. Bonner, a Baptist, served as pastor of churches for sixteen years before becoming General Secretary of the Union in 1900. One of his first pieces of work was the organizing of the British delegation to the World's Fourth Sunday School Convention in Jerusalem. He early advocated the use of graded lesson materials, against much opposition, and through the years he worked to improve the British Sunday schools both educationally and spiritually. He was a musician and composer and published the *Sunday School Hymnary* and *Child Songs*. He retired from the Union in 1929.

The many friends of Mr. Bonner in this country extend their sympathy and appreciation to Mrs. Bonner and to his colleagues of the National Sunday School Union.

❖ DR. MERLE N. ENGLISH, for the last nine years head of the division of religious education in the local church of the Board of Education of the Metho-

dist Episcopal Church, recently presented his resignation and has entered another field of service. During his years with the Board, Dr. English was widely known both within his own denomination and in other denominations through his activities in the International Council. He served as chairman of the Council's special committee on social ideals in the churches and as chairman of the committee on field program. For the last year he has rendered significant service as chairman of the general committee responsible for the Columbus Convention and the program committee. On August first he became executive secretary of a committee recently established by the Federal Council of Churches and other inter-church agencies for the pooling of all efforts in this country for securing relief for the people of China. The headquarters of the committee will be located in New York City.

❖ REV. J. ALLAN WATSON, who served as Associate Executive Secretary of the Convention Committee during the last year and thus was intimately related to the promotion and plans of the Columbus gathering, has accepted the general secretaryship of the Michigan Council of Churches and Christian Education. He began his work with the Council on August first.

❖ DR. HARRY THOMAS STOCK, for some years Director of Young People's Work and Student Life for the Congregational Christian Churches, has been made General Secretary of the Division of Christian Education in succession to Dr. Herbert W. Gates. Dr. Stock will not dissociate himself from the young people's field. He will continue as chairman of the Committee on Religious Education of Youth of the Council. Miss Lucy Eldredge will have enlarged responsibility as young people's secretary for her church. It is expected that later another member will be added to the staff to carry designated responsibility in the young people's field.

❖ REV. JESSE L. MURRELL, for the last two years director of the Department of Epworth Leagues and Young People's Work of the Board of Education of the Methodist Episcopal Church, is now serving as pastor of the First Methodist Episcopal Church of Daytona Beach, Florida. He began his work there in July.

❖ MR. ROSS SNYDER began work September 1 as minister of education in the Congregational Church of Winnetka, Illinois. Previously he had served as director of the educational department of the Prospect Presbyterian Church, Maplewood, New Jersey.

International Council Notes

❖ FOLLOWING the Columbus Convention early in July, members of the International Council staff met with state and city directors of religious education for a three-day conference at Otterbein College, Westerville, Ohio. This is an annual conference of the Employed Council Officers Association which takes in the professional people in these three groups. At the same time, the Association of Federation Secretaries was in session which provided opportunity for many joint sessions of the two groups.

❖ A NUMBER of the members of the International Council staff shared in leadership enterprises during the summer season. Mr. Munro was a member of the faculty of the training school of the Methodist Episcopal Church, South, at Junaluska, North Carolina, and of the Evangelical and Reformed Church family camp at Dunkirk, New York, and also attended the Mid-West Adult Education Conference at Lake Geneva. Mr. Ketcham served on the faculty of the Winnepesaukee Youth Camp. Mr. Blair served in the Winnepesaukee Summer School of the Connecticut Council. Mr. Gould attended the meeting of the national gathering of young people of the United Church of Canada as well as the Adult Leadership School and the Youth Camp conducted at Geneva Glen by the Colorado Council of Religious Education in association with other mid-west state councils. These were in addition to his regular duties as director of the youth camp at Winnepesaukee and the youth camp at Lake Geneva. Dr. Jones served on the faculty of the Presbyterian summer leadership school at Wooster, Ohio, and at the school of the M. E. Church South at Mt. Sequoyah, Arkansas, and visited junior camps.

❖ THE many friends of the Council will be interested to know that Mr. Ivan Gould, Director of Young People's Work, was married on July 19 to Miss Helen Joslin, of Rockville Center, Long Island, New York. Mr. and Mrs. Gould spent a brief period in the Pocono Mountains in Pennsylvania and then entered upon a series of youth camps during the latter part of July and most of August. In September they will take a longer vacation and thereafter reside in Evanston, Illinois.

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CURRENT FILM ESTIMATES

Always Goodbye (B. Stanwyck, H. Marshall, B. Barnes) (Fox) "Gallant Lady" of 1933, with details altered, but largely of same human appeal and interest. Story is of fine heroine who must carry on for self and baby when auto crash deprives her of her husband-to-be. Well-acted, but Cesar Romero overdoes.
For A: Very good of kind For Y: Too mature For C: No

Blockade (H. Fonda, M. Carroll) (United Artists) Forceful, stirring anti-war film with fine peace message. Gripping, exciting drama of espionage in Spanish Civil War interwoven with typical but earnestly acted love story. Contrasts peaceful, pastoral life before war with tragic plight of non-combatants in modern warfare.
For A: Outstanding For Y: Good For C: Too strong

[This film has the special commendation of the National Peace Conference, which asks that church people and other peace lovers support it as it undergirds the peace teaching of the churches.—EDITOR.]

Cowboy from Brooklyn (Dick Powell, Pat O'Brien, Priscilla Lane) (Warner) Silly western farce about city hero with absurd animal-phobia, transformed by hypnotism into record-breaking rodeo champion! Great fun if you laugh easily. Only real actors can make elementary roles convincing enough to be funny.
For A: Mostly stupid For Y and C: Probably funny

Fast Company (Melvyn Douglas, Florence Rice) (MGM) Another hilarious mystery farce with highly amusing, sophisticated husband-and-wife situation, very clever dialog. But doesings get somewhat involved and melodramatic climax hardly accords with gaily whimsical treatment of whole.
For A: Very good of kind For Y: Sophisticated For C: No

Having Wonderful Time (Ginger Rogers, Fairbanks, Jr.) (RKO) Noisy, largely overdone picture of youth in summer vacation camp. Humorous aspects dwarfed by wisecrack dialog, elementary comedy and crude sex emphasis. Even inherently decent central romance takes on unpleasant aspect before ending is achieved.
For A: Hardly For Y: Undesirable For C: No

I'll Give a Million (Warner Baxter, Marjorie Weaver) (Fox) Lively film with refreshingly different plot. Millionaire hero, disillusioned by parasitical companions, turns tramp and finds happiness with circus-performer heroine. His disguise leads to hilarious mix-ups finally straightened out in weak, burlesque climax.
For A: Fair For Y: Amusing For C: Probably amusing

Josette (Simone Simon, Ameche, R. Young) (Fox) Frothy, gay romantic comedy of mistaken identity, two brothers taking heroine for gold-digging café singer after father's money. Amusing dialog, engaging performances (especially by Young), effective songs by Simone, Joan Davis' usual slapstick. Drunken sequence.
For A: Amusing For Y: Mature For C: No

Kidnapped (Warner Baxter, F. Bartholomew) (Fox) Stevenson's classic of Scottish rebellion under English rule, lamentably altered. Episodic tale of high, suspenseful adventure interwoven with love story. Less vigorous than book, but superb backgrounds and photography, expert characterizations in minor roles.
For A: Good but disappoints For Y: Good For C: Mature

Little Miss Broadway (Shirley Temple) (Fox) Shirley's singing and dancing given full scope in light, lavish musical comedy plot that takes her from orphanage to theatrical hotel. Rhymed dia-

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

- A—Intelligent Adults
- Y—Youth (15-20 years)
- C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

log and courtroom turned into vaudeville stage provides hilarious climax.
For A: Light For Y and C: Entertaining

Lord Jeff (M. Rooney, F. Bartholomew) (MGM) Boy psychology at work in heartwarming story of superficial little snob, trained to be the foil of crooks, transformed under influence of English nautical school. Convincing backgrounds, splendid acting by youngsters (Rooney best of his career), fine character values.
For A: Very good For Y and C: Excellent

My Bill (Kay Francis, Dickie Moore) (Warner) Incessant dialog, overdrawn situations dwarf story's human appeal. Plot springs from incredibly obnoxious behaviour of widowed mother's three eldest, and loyalty of precocious youngest. Former desert her temporarily, but understanding soon brings reunion.
For A: Perhaps For Y: Mature For C: Doubtful

Pearls of the Crown, The (Lyn Harding, Sacha Guitry, and fine cast) (in French, Italian and English, with titles) (Lenuer) Remarkable kaleidoscope of high spots in three countries' history, from 1500 to present, in relation to seven famous pearls. Beautifully done.
For A: Notable For Y and C: Too mature

Port of Seven Seas (O'Sullivan, F. Morgan, W. Beery) (MGM) Mature, tedious story with Marseilles waterfront setting. Heroine's betrayal by lover mainspring of plot. Action static, dialog endless with many speech incongruities, but whole made interesting by sincerely acted roles and real character values.
For A: Good of kind For Y: Too mature For C: No

Rage of Paris, The (Darricux, Fairbanks, Jr.) (Universal) Light, merry romantic stuff, deftly acted. Jobless heroine, financed by head waiter, poses as wealthy Parisienne to snare a rich husband. Hero, aware of her identity, steps in to save his pal, falls in love, so she gets him and his money instead.
For A: Good of kind For Y: Doubtful theme For C: No

Rascals (Jane Withers, Rochelle Hudson) (Fox) Silly concoction with Jane her usual precocious self managing a modern gypsy caravan of penniless vaudeville performers. Cheap slang for dialog, preposterous action made supposedly funny by grotesqueries of Borrah Minnevit. Stealing made funny.
For A, Y and C: Poor

Shopworn Angel (M. Sullivan, J. Stewart, W. Pidgeon) (MGM) Sentimental, mature, romantic drama made reasonably convincing by restrained treatment, excellent acting. Stewart appeals as the incredibly innocent doughboy whose simple, idealistic devotion to cheap, blase chorus girl proves a redeeming influence.

For A: Very good of kind For Y: Mature For C: No

Three Blind Mice (Loretta Young, Joel McCrea, David Niven) (Fox) Gay, superficial comedy about heroine who goes campaigning for rich husband. Handsomely set, well enough acted, but cheap in much of action and situation. Totally without character interest or value.
For A: Hardly For Y: Undesirable For C: No

Toy Wife (Rainer, Douglas, Young, Barbara O'Neil) (MGM) Elegant portrayal of customs and social ideals of early 19th century New Orleans. Notably set, costumed and acted, but the slow tragedy that the over-temperamental heroine brings on herself and all concerned is rather grim entertainment.

For A: Very good of kind For Y and C: Too mature

A Trip to Paris (Jed Prouty, Spring Byington) (Fox) Worthwhile addition to Jones Family series. Lively, amusing action, realistic characters in unpretentious little domestic comedy. Family has whirl in Paris and gets entangled with spy ring through son's romance. Good fun for the family.
For A: Amusing For Y: Good For C: Probably amusing

White Banners (Fay Bainter, Claude Rains) (Warner) Quietly dramatic, very human story of humility and self-sacrifice, told more in words than action, made credible and appealing chiefly by Fay Bainter's eloquent role. An unwed mother, her philosophy of faith and forbearance in adversity is the theme.

For A: Very good For Y: Good but mature For C: No

Wives Under Suspicion (W. William, Gail Patrick) (Universal) Serious domestic drama of merciless district attorney, neglecting wife for job, confronted with same circumstances in own life as man he is trying to convict on murder charge. Directed with restraint, and well acted although William's role is overdrawn.

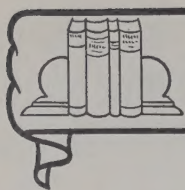
For A: Fairly interesting For Y: Unsuitable For C: No

Woman against Woman (H. Marshall, V. Bruce, M. Astor) (MGM) Good acting, intelligent dialog, in story of divorce and remarriage. Fine husband divorces selfish, hypocritical wife whose tactics later threaten second, happy marriage. Sudden solution not too convincing but satisfying. One unnecessary bit of crudity.
For A: Fair of kind For Y: Mature For C: No

Women Are Like That (Kay Francis, Pat O'Brien) (Warner) Weak, largely incredible and dull story portraying first, marital bliss, then separation when husband gives up advertising job and wife becomes saleswoman for his agency, then happiness again when husband makes comeback. Excessive talk clogs action.
For A: Mediocre For Y: Hardly For C: No

Yellow Jack (Montgomery, Stone, Bruce) (MGM) Inspiring, moving drama of courage and self-sacrifice. Authentic, informative story of Major Reed's fight against yellow fever in Cuba after Spanish-American war and the five soldiers who volunteered for his experiments. Convincing roles. Fine ethical values.

For A: Notable For Y: Worthwhile For C: Beyond them



New Frontiers of Religion. By Arthur L. Swift, Jr. New York, The Macmillan Company, 1938. 171 p. \$2.00.

This is a well conceived sociological study of the church in the changing community. It traces the church's evolution as a social institution, the play of social forces upon it and its contributions to social change. The initial section deals with the effect of change on religion and the remainder with the effect of religion upon change. The conflict of church and state is analyzed. The early chapters, though valuable for their factual material, are surpassed by the discussion of the new frontiers of religion which the book explores. They are: a God-centered worship; less pulpit dogmatism and more free exchange of ideas and ideals; more adequate meeting of the needs created by the new leisure through group work and informal education; the inescapable duty of the local church for institutional efficiency through self study; and the guarded use of psychiatry through intelligent counseling and guidance. Professor Swift summarizes by stating: (1) the churches exploring these will find them mutually reinforcing, for around the fact of communion and worship is established an educational program through organized self governing groups, seeking enrichment of life and social self realization; (2) in their mutual efforts better to know God and better serve mankind they will try better to understand their community's needs and better adapt their church to them; (3) and thus the church while primarily a bulwark of the established order, may become a divinely inspired instrument of social change.

J. B. K.

Christ and the Fine Arts. By Cynthia Pearl Maus. New York, Harper, 1938. 764 p. \$3.95.

This very comprehensive anthology portrays the life and work of Christ through art, hymns, poetry, and stories. Indexes to the ninety art reproductions, one hundred and seventeen hymn interpretations, two hundred and forty poems and seventy stories make these quickly accessible. Church school leaders and others will find this valuable not only as a source of materials for enriching programs but also for personal reading.

W. D.

Follow the Leadership—and Other Skits. By Barbara Abel. New York, The Woman's Press, 1938. 132 p. \$1.00.

"A skit is less tiresome than a speech and can pack a Powerful Message," says Miss Abel in the Preface on the use of dramatics as a tool for interpreting the policies and programs of an organization. With this article before him, and the fine samples to illustrate the principles laid

down, any worker with some degree of imagination could prepare skits for local use.

L. K.

Disciples and Religious Education. Edited by William Clayton Bower and Roy G. Ross. St. Louis, Bethany, 1936. 234 p. \$1.25.

Here is a comprehensive history of religious education among the Disciples for the past twenty-five years which seeks to interpret the ideals and purposes that have found expression in the movement and to suggest the direction for future development. This book is of significance not only to Disciples but to all, for one glimpses through its pages the developments in the total field of religious education. The implication of the Disciples' emphasis on "indigenous religious education" through age-group programs, leadership education, and field organization may well point the way for future developments in the whole field.

J. B. K.

Home Builders of Tomorrow. By Warren D. Bowman. Elgin, Elgin Press, 1938. 123 p. \$1.00.

A practical discussion for young people of the forming of friendship, choosing a mate, courtship, engagement, and entering upon marriage. The book grew out of the writer's experience in leading groups of young people in considering this subject. Readable and popular style, well grounded in practical scientific approach and Christian principles.

P. R. H.

Plan for Marriage. By Joseph Kirk Folsom. New York, Harper, 1938. 305 p. \$3.00.

This book has grown out of a course given at Vassar College which has attracted wide attention. Seven writers, competent to do so, treat the numerous fields involved, such as romance and realism in marriage, technique of harmony, medical basis of intelligent sex life, family budgets, religion, and so on. Excellent for young people and young married couples. Scientific and idealistic.

P. R. H.

The Church and Its Function in Society. By W. A. Visser 't Hooft and J. H. Oldham. Chicago, Willett, Clark, 1937. 238 p. \$2.00.

One of the Oxford Conference books, this volume deals with the relation of the church to the community and the state. Dr. 't Hooft surveys the meanings of the word "church" and gives an illuminating answer to the questions "Is there a church in the churches and can the churches speak and act together?" Dr. Oldham describes the various conceptions of the church's place in the world. Then, viewing state

and nation and tracing the sources of social evil, he indicates the necessity of expressing Christian faith in the corporate life.

Knowing the Bible. By Raymond C. Knox. New York, Macmillan, 1937. 281 p. \$2.50.

This revised edition seeks to enable the student to trace the advance from the simple conceptions in the early stories of Genesis to the mature convictions of the New Testament. It is a scholarly textbook for Bible study groups and in the hands of an informed and skillful teacher will fulfill its purpose.

Motions Pictures in Education. By Edward Dale, Fannie Dunn, Charles F. Hoban, Jr., and Etta Schneider. New York, H. W. Wilson, 1937. 475 p. \$2.50.

This is, in effect, an encyclopedia of information on visual education. Part I provides information on the administration of visual aids, including plans for distribution, filing and cataloging; Part II deals with teaching techniques in using visual materials at the various age and interest levels; Part III brings together contributions in the field of the selection of visual materials; Part IV offers help in the creation of pictures by the pupils through such plans as the school news reel; Part V reports the experimental research that has been completed and that has been projected in instructional films; and Part VI presents material showing the need for teacher preparation for using visual aids effectively and offering practical suggestions for obtaining this preparation.

The Girl Reserve Movement of the Y.W.C.A. By Catherine S. Vance. New York, Bureau of Publications, Teachers College, Columbia University, 1937. 184 p. \$1.85.

A research study dealing with the development of the newer educational principles and procedures in the national Girl Reserve Movement of the Young Women's Christian Association. This development is studied in its relation to current educational thought, trends in the life of youth, and the aims and emphases of the National Board.

Alcohol: One Man's Meat. By Edward A. Strecker and Francis T. Chambers, Jr. New York, Macmillan, 1938. 230 p. \$2.50.

This book summarizes the accepted scientific conclusions as to the effect of alcohol on the individual, describes the process of intoxication, and analyzes the results in personality; and then deals at length with methods for treating alcoholism. These methods are primarily mental, rather than physiological, and deal with a re-orientation of the entire life of the patient.

Our Children in a Changing World. By Erwin Wexberg, M.D., with Henry E. Fritsch. New York, The Macmillan Company, 1937. 232 p. \$2.00.

Presents general problems of personality development with special emphasis on environmental factors and patterns of family relationship. Special problems characterizing "types" of children are dealt with so as to indicate real causes and lay the basis for corrective treatment. The basic solution is found to lie in correcting parental difficulties, since problem children reflect problem parents.

Proceedings of the National Conference of Social Work, 1937. Chicago, University of Chicago Press, 1937. 699 p. \$3.00.

Proceedings of the last National Conference of Social Work, its general and sectional meetings, reports of committees, and business transactions. A compendium of information on principles and procedures in volunteer and professional social work.

Progressive Education Booklet, Series 2. Numbers 6 through 10. Columbus, American Education Press, Inc., 1938. 30 to 45 p. each. 25 cents, set of five \$1.00.

These pamphlets contain the stenotyped records of the addresses made at the National Conference of the Progressive Education Association. There is a primary emphasis on education and social change—economic and political problems—but attention is also given to problems of mental health, art, literature, and science.

The Parables of the Synoptic Gospels, A Critical Study. By B. T. D. Smith. Cambridge University Press, 1938. 250 p. \$3.75.

It is often said that the parables reveal to us most clearly Jesus of Nazareth. This book is a scholarly study of the parable as a medium of expression by Jesus. There is first an historical survey of this form of literature. This is followed by a chapter on "the gospel of the parables," after which each parable is treated textually, critically, and with interpretation and comment.

The Use of the Bible with Children. By Ethel L. Smither. New York, Methodist Book Concern, 1937. 135 p. 75 cents.

A compact and comprehensive standard text in the field of study described by the title. The first four chapters deal with basic teaching problems in using the Bible, and the six remaining chapters discuss the use of the Bible with children from the nursery department through the sixth grade.

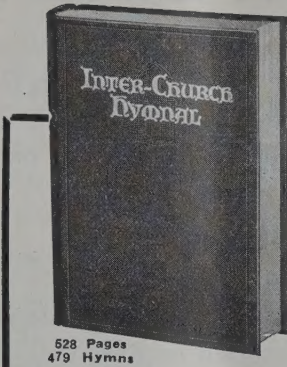
Are You Awake? By Florence E. Marshall. Nat'l. W.C.T.U. Publishing House, Evanston, Illinois. 96 p. 50 cents.

Books Received

ADULT ABILITIES, by Herbert Sorenson. University of Minnesota Press. \$2.00. Report of a nation-wide statistical study of the problems and possibilities of adult learning, supplementing the author's earlier study.

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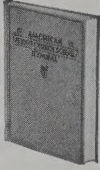
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ATTAINING MANHOOD, A Doctor Talks to Boys About Sex, by George W. Corner. Harper. \$1.25. Publication date August 24, 1938. (To be reviewed.)

BETTER FIRST-DAY SCHOOLS, prepared by Committee on Religious Education, Philadelphia Yearly Meeting of Friends. Friends Central Bureau. 50 cents. (To be reviewed.)

A CHILD'S GRACE, by Harold Burdekin. Dutton. \$1.50. A book of photographic reproductions for little children illustrating prayers of gratitude in simple verse.

CHRIST AND THE FINE ARTS, by Cynthia Pearl Maus. Harper. \$3.95. (Reviewed in this issue.)

THE CHURCH THROUGH THE CENTURIES, by Cyril Charles Richardson. Scribner's. \$2.50. (To be reviewed.)

GEORGE WHITEFIELD THE MATCHLESS SOUL WINNER, by Edwin Noah Hardy. American Tract Society. \$1.50. A popular biography of George Whitefield the evangelist.

GOD IN US: WE IN GOD, by Albert Edward Day. Abingdon. \$1.75.

THE HISTORY OF THE EPISCOPAL CHURCH IN JAPAN, by H. St. George Tucker. Scribner's. \$2.00.

IN HIS HOLY TEMPLE, by Ruth Irwin Rex. Morehouse-Gorham. \$1.25. Services of worship for the church school, four for older children and five for primary children, with added suggestions on the educative use of the worship experience. Published as the result of five years' work by the author in two church schools.

JOHN WESLEY'S NEW TESTAMENT, Introduction by George C. Cell. Winston. \$1.00. A reprinting of Wesley's New Testament. The words in italics indicate Wesley's deviations from the Authorized Version.

LAYMEN SPEAKING, by George Morlan. Richard R. Smith Co. \$2.50. Interviews with prominent laymen and others not so prominent on the problems of the church today, with suggestions on constructive measures toward improvement.

MAKING A HOME, by Leland Foster Wood. Abingdon. 50 cents.

MEN OF POWER, Vol. II, by Fred Eastman. Cokesbury. \$1.50. Publication Date September 1. (To be reviewed.)

THE MINISTRY OF FRIENDLY GUIDANCE, by Richard Hoiland. (Revised edition) Judson. 50 cents.

MORE CHAPEL TALKS, by Elbert Russell. Cokesbury. \$1.50.

THE NATIONAL FAITH OF JAPAN, by D. C. Holtom. Dutton. \$3.75. A modern study of Shintō written for western students of Oriental affairs.

THE NEUROTIC PERSONALITY OF OUR TIME, by Karen Horney. W. W. Norton & Company. \$3.00. (To be reviewed.)

PLAN FOR MARRIAGE, by Joseph Kirk Folsom. Harper. \$3.00. (Reviewed in this issue.)

PLAY AND MENTAL HEALTH, by John Eisele Davis. A. S. Barnes. \$2.50.

THE PUZZLE OF PALESTINE, by David H. Popper. Foreign Policy Association. 95 cents. Number 14 of the Headline Books which seeks to provide unbiased background information on the situation in Palestine today.

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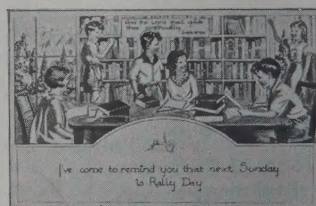


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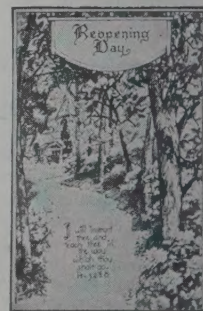
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SIDEWALK SERMONS, by Roy L. Smith. Abingdon. \$1.50.

TALES OF A WASTE-BASKET SURGEON, by Gordon S. Seagrave. Judson. \$1.50.

THAT, MY SON, IS WAR, a play by W. Marlin Butts. W. Marlin Butts. 50 cents.

THEIR NAMES REMAIN, by Mary Hallet. Abingdon. 75 cents. Short interpretative sketches of seventeen women of the Bible. Discussion questions follow each sketch.

STUDIES IN HYMNOLOGY, by Mrs. Crosby Adams. Cokesbury. \$1.00. Publication Date September 1. (To be reviewed.)

WAR AND THE CHRISTIAN, by C. E. Raven. Macmillan. \$1.75. The pros and cons of participation in war, with constructive suggestions on how Christians may join in action to eliminate war.

WORSHIP PROGRAMS AND STORIES FOR YOUNG PEOPLE, by Alice A. Bays. Cokesbury. \$2.00. Publication Date September 1. (To be reviewed.)

YOUTH IN THE WORLD OF TODAY, by Maxwell S. Stewart. Public Affairs Committee. 10 cents. The twenty-second in a series of factual pamphlets on current problems, this one on the plight of modern youth in our social-economic crisis.